Estelle Lanvar

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PIRKE ABOTH
COMMENTS

(CHAPTER I)

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To My Father

SHELOMOH SALKIND

of Blessed Memory

Whose unfathomed love for our eternal Faith awakened in me the spiritual yearning to consecrate myself as a teacher in Israel.

PREFACE

Conscious of the many excellent editions of *Pirke Aboth* (the Chapters of the Fathers) the author still ventures to hope that his COMMENTS may meet the needs of the younger generation and may serve as a humble introduction to Rabbinic Literature.

Compact in form and fairly complete in content, the present volume aims to give an authoritative Jewish interpretation of the words of the Rabbis contained in the First Chapter of this famous compendium of Jewish Ethics, often described as the Sayings of the Fathers.

For the English Text I am gratefully indebted to the Reverend Simeon Singer, of blessed memory. With the exception of a slight change here and there I have used as a basis his classic translation as it appears in the authorized Daily Prayer Book. In the translation of Biblical passages the version of the Jewish Publication Society has been adopted. For the explanation given in the Comments to *Pirke Aboth* the author is indebted to all existing commentaries, within his reach, of which he gladly availed himself. And if it appears that the labor of others was utilized in the COMMENTS without proper acknowledgement of the debt the writer echoes the words of Maimonides, "I have not invented this explanation, nor myself framed these assertions, but I have taken them from the words of the wise and gathered them from the works of others."

However, not to claim by his silence the learning of others as his own, the NOTES give the references to original sources and adequate recognition of the assistance sought and found in the standard Hebrew, English and German authors, who have commented on *Pirke Aboth*. A list is given elsewhere of the books which the author consulted in making his COMMENTS a synthesis of existing works,—a *Midrash Shemuel* in English.

Assuming complete responsibility for a somewhat imperfect task I desire to offer my grateful thanks to Dr. Cyrus Adler, Dr. J. H. Greenstone and Prof. W. F. Steele for valuable suggestions. My thanks are also due to my colleague, Prof. W. F. Luebke, head of the Department of the English Language at the University of Denver, for his painstaking revision of the proofs. To my wife, Belle G. Kauvar, I owe a special debt of gratitude for her constant inspiration and for the Index to the book.

The PIRKE ABOTH COMMENTS are a resume of lectures originally delivered before my classes at the University of Denver under the "Rude Rabbinic Literature Foundation." They are now published in the belief that these interpretations may in some slight measure help clarify the immortal message of the Rabbis and thus make our eternal Torah "great and glorious."

C. E. HILLEL KAUVAR.

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PIRKE ABOTH COMMENTS

(Chapter 1)

כָּל-יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא.
שֶׁנֶּאֱמַר וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם
יִירְשׁוּ אֶרֶץ. נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי
לְהִתְפָּאֵר:

All [1] Israel [2] shall have a portion in the world to come [3], as it is said: thy people also shall be all righteous; they shall inherit the land forever [4]; the branch of my planting, the work of my hands wherein I glory.

—(Is. 40:21)

1. All, etc.

a In the Synagogue liturgy this *Mishnah* ("repetition," "teaching," the main depository of the contents of the Oral Law") precedes as an apt prologue every one of the six chapters of Pirke Aboth. It is customary to read a chapter every Sabbath from the Sabbath after Passover till the Sabbath before the New Year.

b Even the least worthy are divinely dowered with the gift of immortality. Wicked men are also full of good deeds as a "pomegranate is full of seeds."

2. Israel.

a Israel's destiny is to witness for God and His truth; through the Chosen People, the Word of God became the possession of many peoples. But throughout Rabbinic literature, "Israel appears not as a hero, but as a sinner who cannot always rise to the noble rôle of redeemer—the Servant of the Lord;" and lest the best grow despondent because they fall short of the heroic rôle assigned to them the Rabbis suggest the comforting hope: ALL have a portion, etc.

b The same hope has heartened and strengthened the "remnant of Israel" to remain loyal to the eternal verities of Judaism. Eagerly the Jew looks forward to the dawn of the new day when the earth shall be full of the knowledge of the Lord as the waters cover the sea. (Is. 11:9).

3. World to come.

   The immortal life.

4. The land forever.

   Palestine; or, "the forever land"; life everlasting.

This golden promise of immortality, the Rabbis hold out to the righteous men and women of all races and creeds. In the spirit of Isaiah, (26:2), "Open ye the gates, that the righteous nation that keepeth faithfulness may enter in," the sages teach that the pious of all nations have a portion in the world to come.

פֶּרֶק רִאשׁוֹן

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי. וּמְסָרָהּ
לִיהוֹשֻׁעַ וִיהוֹשֻׁעַ לִזְקֵנִים וּזְקֵנִים
לִנְבִיאִים וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי
כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה
דְבָרִים. הֱווּ מְתוּנִים בַּדִּין וְהַעֲמִידוּ
תַּלְמִידִים הַרְבֵּה וַעֲשׂוּ סְיָג לַתּוֹרָה:

Moses [5] received [6] the Torah [7] on Sinai [8], and handed [9] it down to Joshua [10]; Joshua to the Elders [11]; the Elders to the Prophets [12]; and the Prophets handed it down to the men of the great Synagogue [13]; they said three things: Be deliberate in judgment [14]; raise up many disciples [15]; and make a fence [16] about the Torah.

5. Moses.
   Chief of the prophets; law-giver; leader.

6. Received the oral tradition and the written teaching. According to one interpretation of the words, "received the Torah," even Moses grasped only with the human mind the infinite meaning of the Torah.

7. Torah.
   See below notes 16, 21, 38, 97, 119, 143.
   a The Hebrew word "Torah" is left untranslated. Our word law or the Greek term *Nomos* is not a correct rendering. In Rabbinic Literature, "Torah" was both "an institution and a faith." It is variously used for Pentateuch, the Scriptures "and for the Oral Law as well as for the whole body of religious truth, study and practice." We may define Torah as the Jewish spiritual culture "aglow with the passion for righteousness."
   b In this *Mishnah,* "Torah" (lit. "a teaching or an instruction") refers to the Five Books of Moses and their traditional interpretation.

8. Sinai.
   a A mountain situated in the desert of Sinai forming a part of the Sinaitic peninsula "between the gulfs of Suez and Akabah;" famous as the mountain where the Law was given by God through Moses.
   b The phrase "on Sinai" means also from the God who gave the Ten Commandments on Mt. Sinai. The famous adage that "Everything which any student will teach at any future time was already communicated to

Moses on Mount Sinai" may mean that it "requires but an earnest, religious mind to discover all truth" in the Torah. It also means that from Moses to our day "the same spirit underlies all Jewish law." The ethical sayings in *Pirke Aboth* (the Chapters of the Fathers) are also based on the Sinai law.

9. Handed.

Note the continuity of the Jewish Tradition.

10. Joshua.

Faithful servant of Moses and his successor as leader of Israel. Joshua and Moses may be likened to the moon and the sun; Joshua shines by reflected glory. Because of his diligent devotion to the Torah and his faithful service to our master Moses, Joshua is rewarded with leadership.

11. Elders.

Aboth de Rabbi Nathan adds the word: "Judges."

The institution of elders existed according to a Talmud tradition among the ancient Jewish people in the time of Abraham. When Moses returned to Egypt with the assurance of a speedy redemption from bondage he is commanded to assemble the elders of the people. "Afterward the elders occupied an important position in the communal as well as political affairs of the Jewish people.

"As judges, however, and as the chief representatives of the people, the elders enjoyed their authority for a long period. The *Mish-*

nah speaks of the leaders as the recipients of the oral law from Joshua and as the forerunners of the Sanhedrin. The institution of the elders flourished during the period of the Babylonian Exile and continued in Palestine during the Persian and Greek periods."

12. Prophets.

The verb "handed down" is omitted, to indicate the thought that each elder and each prophet was equipped in his own way to receive the Tradition. No two prophets prophesied in the same style. The figurative speech of Amos betrays the toiler of the field; Isaiah's picturesque language and stately metaphors characterize the statesman at home in the king's palace. However, in spite of varied native ability and different cultural background, the prophets taught the same Truth. Not one of the forty-eight prophets whose recorded messages we possess changed an iota of the Torah.

13. The men of the Great Synagogue, consisting of prophets, priests and sages, taught, interpreted and developed the Torah; they brought back its "past splendor"; put into shape the liturgy of the Synagogue, fixed the Bible Canon, founded the distinctive institutions of Judaism, and trained the Jewish people in "the ways of the Torah."

14. Judgment.

Deliberate; not hasty; spoken of the judgment of a judge, the decision of a scholar and the opinion voiced of a friend or neigh-

bor. The judge must reach his deliberate decision through a painstaking, stubborn search for the truth. The scholar must come to his conclusion after a thorough mastery of the subject involved. No one should judge his neighbor without all the facts before him.

15. Raise up disciples.

a Lit. cause to stand; in the early Talmud days pupils stood and teachers sat.

b The words "raise up" may also mean cause to understand. The aim of the wise man was to make his pupils stand upon their own feet to become independent of the teacher in their search for truth.

c Modestly, the Rabbis call themselves disciples of the wise; so were the Greek wise men known as philosophers, lovers of wisdom.

d Many disciples.

The Hebrew word *harbe* (many) suggests the thought of quantity; an echo of the conflict with Rabban Gamaliel, who insisted on quality.

Not the quality of students was to be stressed, say the men of the Great Synagogue, but the quantity. Many a college student considered backward in his classroom days brings honor, later on, to his Alma Mater.

The words of Ecclesiastes (11:6), "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that,

or whether they both shall be alike good," the sages apply to Rabbi Akiba, who in his old age raised the leaders of the Jewish tradition, Rabbis Meir, Jehudah, Jose, Simeon, and Eleazar ben Shamua. Pupils are compared to bits of kindling wood that make the log burn. Disciples are spiritual children. Knowledge must be imparted as generously as God gives sunshine.

16. Fence.

a Lit. Hedge, that does not shut out the light. The fence preserves the Torah.

The Rabbis safeguarded the heart of the Torah by imposing "additional restrictions" so that all may keep at a safe distance from forbidden ground. The "fence" prevents man from "breaking through the limits drawn by the Torah itself." The Torah fence saves man from sin.

Like the firm setting of a precious stone is the fence to the Law. We may speak of our American Constitution as the spiritual fence protecting our commonwealth. We build fences for homes, for gardens and to mark the limits of our possessions. The "fence" applied to ritual matters, as well as to "morals and conduct," marks off the borderland of life; the restrictions forbid things only because otherwise the precious garden itself may be trampled upon. Watching the garden from without the whole garden is watched.

The fence was a spiritual dyke lest the heresies of the world sweep the Jew away

from his spiritual moorings. "A guided stream," writes a distinguished educator, "may irrigate the surrounding country; but a stream that bursts through a dam may leave wreckage in its wake." The spiritual fence, the inner restraint is the Law's surest defence.

b Not all are authorized to make fences to the Torah. Misapplying this principle of the *seyog* (fence) Adam, we read in the *Midrash* super-added the prohibition, "Neither shall ye touch it," and gave the serpent occasion to beguile Eve.

Keeping this injunction, "And make a fence about the Torah" in the spirit of Deuteronomy (17:11), "According to the Law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not turn aside from the sentence which they shall declare unto thee, to the right hand, nor to the left," the Rabbis added from "the profane to the holy." "Keep aloof," they warn us, "from everything (morally) hideous and from whatever seems hideous." "Sanctify thyself," the sages plead, "in the things that are permitted to thee." By denying ourselves "something of what is allowed" we sanctify life.

The sixth commandment, "Thou shalt not commit murder," includes all kinds of "shedding of blood"; as, for instance, to put a man to shame in public which causes his blood to leave his face. The seventh commandment, "Thou shalt not commit adult-

ery," forbids according to the Rabbis, unclean thought and an unchaste look as well as the grosser forms of immorality. Transgressing minor sins, men are easily tempted to transgress the major commands.

c In Rabbinic literature there is a group of precepts spoken of as, *lifnim meshurath haddin*—"within the line of right," demanding equity where the quality of mercy is a corrective to the quality of law or justice, asking for an obedience wider than that demanded by the written code. The higher code of duty, spoken of in another and later theology as "works of supererogation" is characterized in Rabbinic phrase as the "*Mishnah* of the Saints," whose prescriptions "ampler and higher even than those of the law itself, the truly good man will obey."

d Fences in the spirit of the Rabbis were a spiritual quarantine against sin, secondary trenches for the soul, inspiring incentives "that spurred the saintly souls of our race towards perfection."

See above Note 7.

SUMMARY

The messages of the men of the Great Synagogue to their generation we may summarize in the words of our prayer, "O our Father, merciful Father, ever compassionate, have mercy upon us; O put it into our hearts to understand and to discern, to mark, learn and teach, to heed, to do and to fulfill in love all the words of instruction in thy Law."

Like all great teachers, they investigated truth, interpreted it, and inspired others to continue their work. Mindful of the three different groups of leadership, Elders, Judges, and Prophets, they warned their disciples to be deliberate in their decisions; they urged them to follow the custom of wise leaders to raise up many disciples lest the rising generation grow up leaderless; and to make a fence about the Torah. Their maxim "embodies the ideal of Jewish scholars in all aftertime."

In a larger sense every father is a teacher and each life is an example to others. Keeping God's charge in the spirit of the Torah, Tradition remains a fountain of living waters.

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְּנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר. עַל־שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים:

Simeon [17] the just was one of the survivors of the great Synagogue. He used to say [18], Upon three [19] things the world [20] exists: upon the Torah [21], upon the Temple Service [22], and upon the Practice of Charity [23].

17. Simeon, etc.

a Simeon, surnamed the Just, flourished during the third century before the common era. He was high priest and one of the last representatives of the Great Synagogue.

b Alexander the Great, according to some Rabbinic accounts, "paid homage to Simeon and bestowed favors upon the Judaeans out of reverence to the high priest."

Ben Sira, a younger contemporary, "wrote a panegyric on him, from which we learn that Simeon had introduced many important improvements in Jerusalem and saved the people from the enemy. He contributed to the perpetuation of the Oral Law, and was the chief teacher in the house of learning. Although as high priest he attached great importance to sacrifical rites, he was averse to excessive ceremonialism."

c This high aristocratic dignitary "allied himself with the democratic tendencies operative among the ranks of humble scholars and teachers." Devoted alike to the Torah, to the Temple worship, and to deeds of kindness, Simeon the Just stands out as "the shining exemplar of a period which had closed."

18. Say: a characteristic saying.

These sayings handed down by tradition in the name of particular teachers may, or may not, have originated with them.

19. Three.

a Simeon, the sage, sums up in these three human fundamentals embracing the head, the heart and the hand, the world of thought, emotion and action.

b Referring in one paragraph to the three types of Jewish leadership in the make-up of the Great Synagogue, the sage, the priest and the prophet, Simeon also speaks to every man who, in his youth, studies Torah, accepts at the age of responsibility the service of God, and practices for a lifetime the deeds of loving kindness.

20. World: the spiritual, the ideal world.

Pillared upon truth, faith, and love, life's mortal years are crowned with immortal glory.

21. Torah. See note 16.

a With allusion to Jeremiah (33:25) the Rabbis say, that were it not for the Torah, heaven and earth could not exist. When its schools were shut down Jerusalem was destroyed. School children are God's messiahs and by their breath the world is preserved. A city's noblest guardians are its teachers; the sages are the world's builders and harbingers of peace.

b To study the Torah is more meritorious than the offering of sacrifices; it is equal to all the things, the fruits of which a man enjoys in this world while "the stock remains for him for the world to come; viz., honor-

ing father and mother, the practice, etc., and making peace between man and his fellow." Learning leads to noble action.

22. The Temple, etc.

a The Temple service refers to the sacrifices offered in Temple days, "a symbol of obedience to the divine commands," as well as to the Synagogue worship. Prayer is the substitute for sacrifices.

b Prayer is spoken of as the service of the heart. Man is born to serve God. The man who studies or prays builds, as it were, an altar to God. Voicing the heart's gratitude, pleading for pure thoughts and holy living so that noble lives may match worthily the offerings of the lips we are drawn nearer to God. He who leads in prayer is spoken of as one who offers sacrifices, performs our needs, fights our battles, brings about our reconciliation. He prays best "who loveth best both man and beast alike."

c The root meaning of *abodah* (service) is "labor." Labor as a commandment of the Torah is called, according to the Rabbis, *abodat ha-Shem*. "the worship of God." Work is also worship.

"Great is work," the Rabbis teach, "for it honors the worker." The diligent man "shall stand before kings." Judaism is unstinting "in its praise of industry."

Commenting upon the Psalmist's words, "When thou eatest the labour of thy hands, happy shalt thou be, and it shall be well with thee." (Ps. 128:2), the Rabbis declare, "Greater even than the God-fearing man is he who eats of the fruit of his toil." Work, a disciple calling into play some of our finest qualities—energy, sincerity, self-restraint, patience, cheerfulness—is itself "a religion."

d However, the example of prayer set by patriarchs was followed by the prophets, the Rabbis and by the noblest men of all time.

23. Charity.

a Benevolence; lit. deeds of lovingkindness. Charity at its best, spells love; but, better even than the noblest charity, is the Hebrew word *Zedokoh,* an act of righteousness and justice. Charity is considered a *chov* (a duty); it is a *korbon* (a sacrifice) that all must bring.

Side by side with justice as the keynote in Jewish charity was heard the accent of love. The characteristic word for the various forms of *zedokoh* is *chesed* (love).

b Deeds of lovingkindness are superior to charity. We give gifts of money only to the poor, so long as they live; while deeds of loving kindness, personal service, we may give to rich and poor alike in their lifetime and beyond.

The Torah, R. Simlai explains, begins and ends with lovingkindness. In the very beginning of the Torah story we read that God clothed a naked man, Adam; and in the last chapter we read that God busied Himself with the burying of the dead—the teacher, Moses. And to define the limits of charity as the Jews understand them, we might say that charity may begin at the cradle and does not end with the grave.

Enumerating the deeds of lovingkindness —the fruits of which a man enjoys in this world while the stock remains for him in the world to come—the Rabbis mention hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave and comforting the living. Add to this classification the clothing of the naked, the feeding of the poor, the ransoming of the captive, the care of the orphan, the education of the needy, and you have the complete Rabbinic conception of charity as social justice. Even social justice, according to the Rabbis, must be tempered with love. The Psalmist's words, "Forever is mercy built," are interpreted to mean that the world that abides is built on mercy.

c The two underlying principles of Charity in Rabbinic Literature are these: All wealth belongs to God; and all men belong to God. This is the thought of the Psalmist, who said, "The earth is the Lord's and the ful-

ness thereof; the earth is the Lord's and they that dwell therein."

d A heathen soldier, Turnus Rufus, asked the Jewish sage, R. Akiba, "If your God loves the poor, why does He not provide for them?" The teacher answered, "God, Himself, could help the poor, but He gives the rich man a chance to help his poor fellow creatures that the whole world may become a household of love."

Charity must be given in a kind way. We must consider the poor and reverence his soul. For this reason have the Rabbis taught that woman must be helped before man, the old before the young, the weak before the strong. Charity must be given in secret so as not to put the poor man to shame. Philanthropy is made perfect by the measure of love it contains. He who gives a gift to a poor man is blessed with six blessings, but he who accompanies the gift with a kind word is blessed with eleven blessings. Give gladly and generously, the Rabbis urge, for God associates Himself with the poor. "The poor man is not with thee, but with Me," saith the Lord. When the poor man stands at the door with an outstretched hand, the Holy One, blessed be He, is at his right side.

e The Levitical message, "Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord,"

first proclaims that principle of loving one's neighbor as one's self which finds its noble expression in Hillel's Golden Rule.

The three chief characteristics of the seed of Abraham are : Modesty, mercy, and loving kindness.

SUMMARY

Simeon, the Just, summed up in his admirable apothegm man's elemental needs in the words: Torah, Service, Charity.

The Torah reveals to us God's will and the workings of Providence in the world. The Synagogue Service voices the faith that binds man to God and sanctifies life. Charity, the law of kindness, mirrors in the love of man our love of God.

Paraphrasing this memorable word of Simeon, Dr. G. F. Moore says that the world rests on "knowledge of divine revelation, the worship of God, and deeds of loving kindness to men."

אַנְטִיגְנוֹס אִישׁ שׂוֹכוֹ קִבֵּל מִשִּׁמְעוֹן
הַצַּדִּיק. הוּא הָיָה אוֹמֵר. אַל־תִּהְיוּ
כַּעֲבָדִים הַמְשַׁמְּשִׁים אֶת־הָרַב עַל־
מְנָת לְקַבֵּל פְּרָס. אֶלָּא הֱיוּ כַּעֲבָדִים
הַמְשַׁמְּשִׁים אֶת־הָרַב שֶׁלֹּא עַל־מְנָת
לְקַבֵּל פְּרָס. וִיהִי מוֹרָא שָׁמַיִם עֲלֵיכֶם:

Antigonus [24] of Soko received the tradition [25] from Simeon the just. He used to say [26], Be not like servants who [27] serve their master for the sake of receiving recompense [28]; but be like servants who minister to their master without the condition of receiving a reward; and let the fear of Heaven [29] be upon you.

24. Antigonus, etc.

a Antigonus, one of the most distinguished disciples of Simeon the Just, flourished about the second century B. C. E.; a contemporary of Antiochus Epiphanes; his times were out of joint.

b Of Soko. Literally: *Ish Soko; Ish* (man) in the text refers to a man of distinction; *vir magnus*. Soko, a city in Judaea.

c According to an ancient tradition two of his disciples, false to his teachings, denied the doctrine of the immortality of the Soul and of resurrection. Disobeying the accepted injunction (Deut. 17:11), "According to the law which they shall tell thee, thou shalt do," they fell into the fallacy that there is neither Judge nor judgment. If there is no reward, they reasoned, why labor and do good. From their teachings grew out "the Sadducees and the heretical sect of Boethusians."

25. Tradition. See Note 9.

a Reject not, warns Ben Sira, the traditions of the aged which they heard from their fathers. "God *reveals* things otherwise unknown to man," writes Dr. M. Friedlander, "to such persons or to such a generation as His wisdom chooses, and from those thus

privileged the knowledge spreads to the rest of mankind by means of *Tradition.*"

b The Jewish conception of Tradition has been summarized by Dr. Julius H. Greenstone as follows: "Jewish Tradition has developed alongside of the Torah in two ways. It amplified the prescriptions of the Torah so as to make them applicable to every age and condition and added new laws and ordinances enacted in the spirit of the Torah, as every successive generation demanded them. By its aid Jewish law lost its rigidity and became pliable in the hands of the great teachers and Rabbis, who make it adaptable to all conditions. . . . . It made Judaism a living religion, renewing its strength and vitality in every age, adjusting itself to the everchanging conditions and circumstances, but always remaining essentially the same religion based on the same Torah."

c It is the duty of the individual Jew to continue the Tradition of his fathers.

26. Used to say. See Note 18.

27. Servants.

a The title "servant of God" is a badge of honor. God has His first mortgage as it were on man; the servant of God is not a hireling nor time-server, but is spiritually

free. "Each man says to himself," writes R. Eleazar, of Worms, "How was I chosen and created to be a servant to the King of Glory, I, who am despised and rejected of men, I, who am today here and tomorrow in the grave."

b The higher note is sounded when we think of ourselves as children of God. In the New Year liturgy we affirm, "This day the world was called into being: this day Thou causest all the creatures of the Universe to stand in judgment as children or as servants." God does not ask Israel, we read in the *Midrash,* to stand before Him, like slaves, with uncovered heads. In the words of *Pirke Aboth* (3:18), Beloved are Israel, for they were called children of the All-present; but it was by special love that it was made known to them that they were called children of the All-present, as it is said, 'Ye are children unto the Lord your God.'" (Deut. 14:10).

c The plural number "servants" used in the text suggests social solidarity. In union there is strength, brotherhood, service.

28. Recompense.

a The word *peras,* lit. breaking up is also translated half; or, "the slave's or serf's fare." A distinction is drawn between *peras* as support of family or gift of loving kind-

ness and *sechar* wages for work; or, any legal payment. The thought of the sage Antigonus, "Serve without the condition of receiving a reward," is a plea for disinterested service, a service moved by love or given from a sense of duty.

b The adage of Antigonus applies to the toiler, the teacher, the patriot, the leader. Love pure and simple is the only worthy motive for action. This Stoic thought, suggests I. H. Weiss, was a preachment of consolation to his contemporaries who lived in the critical days of Antiochus Epiphanes. When times are out of gear it is necessary to emphasize the thought that loyalty must not depend upon material reward. Not the fear of punishment nor the desire for reward, but love of God and the desire to imitate Him should be the motive for all our actions.

c There is reward. In the long run the mills of God grind slowly but surely. Part of our reward we may receive here on earth. Learn the Torah for the love of it and honor will come eventually. The righteous receive their reward in their consciousness of God while they refrain from evil or do good. The thought that one good deed leads to another, "that nobleness enkindles nobleness" is expressed in the Rabbinic phrase, "The recompense of a precept is a precept."

The thought suggested in Aboth de Rabbi Nathan that rewards are denied here on earth that they may be doubled in the world to come, Dr. Schechter humorously calls a "sort of divine economy lest the harmony of the next world should be disturbed." R. Samuel de Ozedo interprets the words of *Pirke Aboth* (4:7), "Make not of the Torah a crown to mean not even "the crown of the saints in the after life." The Rabbis did not believe in a *quid pro quo* service. In God's bookkeeping with man there is no check and balance. That God rewards measure for measure is true; but it is also true that God does the measuring. God's grace overflows even to those who are unworthy. God asks little and gives much in return. For man's gratitude voiced in prayer or expressed by deeds of loving kindness, God rewards with the gift of life.

d However, the rule of the pious, as Antigonus suggests, is not to seek reward. Though the Rabbis never tired of urging the belief in reward and punishment and strove to make it a living conviction, they yet displayed a constant tendency to disregard it as "a motive for action." The love motive runs through Rabbinic literature. We must not expect reward even as a free will gift. The real spiritual motives of Israel's enthusiasm for the service of God "must be sought in other sources than the hope of reward.

Those who keep the commandments of God are His lovers."

The Bible words: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might," the Rabbis interpret to mean: So love your God and so live His Law that all the world may fall in love with your God. The thought of reward, though perfectly legitimate, should not be a goad, a spur or a goal. God rewards, but men must not work for reward, not even for the reward of God's approval.

29. Fear of Heaven.

a Heaven, a name for God. To avoid the name of God "being uttered in idleness," the Rabbis substituted epithets for God, such as "Heaven," "the Place," "All-Merciful," "Almighty," or "Supreme." Other terms expressive of His providence and His sublime holiness are King, the Lord of the world and Master of all creation, the Holy One, blessed be He, merciful Father, our Father, and our Father in Heaven.

b The term "Heaven" does not imply aloofness or any interruption of God's communion with man. Notwithstanding all distance, "God is near in every kind of nearness." For though the distance between Heaven and earth is so infinitely great, yet when a man

prays, "God listens to him, for the petitioner is like a man who talks into the ear of a friend." The same is the case with repentance, "the power of which is very great." Directly a man has a thought of repentance, it instantly reaches the throne of God.

c The phrase "fear of Heaven" implies the thought of awe, majesty, might of God. It is our duty to fear Him. "The true knowledge of God, of His wisdom and greatness, as visible in His works, leads us to fear God; that is, to fear doing anything that might displease Him and make us unworthy of His love. It is not a fear that terrifies us and drives us away from His presence; on the contrary, it draws us nearer to Him, and causes us to try to become more and more worthy of His love. The true fear of God is associated with the love of God. Love of God creates in us an anxiety to do everything in our power that might please the Almighty."

Fear of God is usually interpreted to mean not merely the spiritual reverence, the fear to do wrong, but also the material fear of punishment. The fear to do wrong is expressed in the daily admonition, "At all times let a man fear God as well in private as in public, acknowledge the truth, and speak the truth in his heart." The fear of man helps us to quench the fire of temptation.

Ordinary mortals appreciate the thought of R. Johanan, son of Zaccai, who with his dying breath blessed his pupils by saying, "May it be God's will that the fear of Heaven be as strong in you as the fear of man." Nevertheless, the fear of Heaven must take precedence and destroy the fear of man.

d We draw this distinction between the fear and the love of God. Fear is like a hammer shattering the ice of rebellion into fragments; while love is a flame that melts it into service. We may clean the frozen windows of a cold room by clearing one by one the frosty snow flowers, or by turning on the steam in the room; the heat of the sun is still more effective. Love may be likened to God's sunshine. We need to fear God as well as to love Him. Without fear of Heaven a man lacks the key to the outer gate of life. Fear deters us from transgression; love urges us to do the good. Fear should be a corrective of love. However, the service of love is superior to the service from fear.

In Rabbinic literature fear of Heaven is only another expression for love of Heaven. "Unite our hearts," runs an old Rabbinic prayer, "to fear thy name; remove us from all Thou hatest, and bring us near to all Thou lovest, and be merciful unto us for Thy name's sake." The words in Deuteronomy: "Thou shalt fear the Lord thy God; and

Him shalt thou serve," and "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might," the Rabbis consider complimentary to each other. For the saint fear and love are synonymous.

Approvingly the Rabbis quoted this sentiment of a saint, "I feared in my joy, I rejoiced in my fear; and my love prevailed over all."

In his theological dialogue, the *Kozari,* R. Judah ha-Levi wrote, "Know that our Torah is constituted of the three psychological states: Fear, love, and joy" (that is to say, all the principal emotions of man are enlisted in the service of God.) "By each of these thou mayest be brought into communion with thy God. Thy contriteness in the days of fasting does not bring thee nearer to God than thy joy on the Sabbath days and on festivals, provided thy joy emanates from a devotional and perfect heart."

e The connection between the phrase "the fear of Heaven" and the preceding thought not to serve for reward is this: Even though we look for no reward,—goodness, or virtue is its own reward—we still have a reverent faith in God. If one is tempted to rebel then he is reminded that though God's ways are hidden from us, we must still fear Him.

The fear of the Lord is the beginning of knowledge; the fountain of life; "but love of God is the aim and end of all our religious thinking and strivings."

The *hasid* (pious or saintly man), is one who works with the fear of Heaven upon Him, who does His duty as though the Master is watching him, even though there may be no reward.

SUMMARY

a The sage Antigonus pleads with men to remember that they are children of God. In his maxim, "Be not like servants," etc., he draws a distinction between three kinds of action:

[1]Selfish action,—moved by the slave's attitude. Often man is deterred by fear of punishment or spurred on by hope of reward. Feeble man needs the living God, "who can deter or frighten the self-seeking individualist into some moderation of his greed."

[2]The spiritual act is not inspired by the thought of personal reward here or hereafter, but is motived by the desire to reverence God. Commenting upon the words of the Psalmist, "that delighteth greatly in His commands," Rabbi Eleazar remarks that blessed is the man who "desires only to do His commands, but who does not want the rewards connected with them."

[3]The highest form of life enjoined in Rabbinic literature is selfless action, "disinterested service, virtue for its own sake, doing the right because it is right." There is reward. "Perfect in His justice towards us and in His love of us, His human children," God deals out recompense for the use we are making of life's gifts. God's retribution, however, is not vindictive but corrective.

b Rabbinic literature, "accepted with R. Ammi the stern principle of divine retribution in as far as it makes man feel the responsibility of his actions and makes suffering a discipline." But, on the other hand, the Synagogue gave entrance to the very opposite view which, abandoning every attempt to account for sufferings, bids man "do his duty" without any hope of reward even "as God also does His."

יוֹסֵי בֶּן־יוֹעֶזֶר אִישׁ צְרֵדָה וְיוֹסֵי בֶּן־
יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסֵי
בֶּן־יוֹעֶזֶר אִישׁ צְרֵדָה אוֹמֵר. יְהִי בֵיתְךָ
בֵּית וַעַד לַחֲכָמִים וֶהֱוֵה מִתְאַבֵּק
בַּעֲפַר רַגְלֵיהֶם וֶהֱוֵה שׁוֹתֶה בַצָּמָא
אֶת־דִּבְרֵיהֶם:

Jose [30], the son of Joezer, of Zeredah, and [31] Jose [32], the son of Johanan, of Jerusalem, received the tradition from the preceding [33]. Jose, the son of Joezer, of Zeredah, said, Let thy house [34] be a meeting-place for the wise [35]; and roll thyself in the dust [36] of their feet, and drink their words [37] with thirst [38].

30. Jose, etc.

a Jose, of priestly descent, flourished at the time of the Maccabean war of independence and opposed the Hellenistic party. He "founded a school and laid especial stress upon the theoretical study of the law."

b With Jose, the son of Joezer, the period of the *Zugot* (lit. "pairs;" compare, Latin *duumviri*) begins. "There were five pairs of these teachers: (1) Jose b. Joezer and Jose b. Johanan, who flourished at the time of the Maccabean wars of independence; (2) Joshua b. Perahiah and Nittai of Arbela, at the time of John Hyrcanus; (3) Judah b. Tabbai and Simeon b. Shetah, at the time of Alexander Jannaeus and Queen Salome; (4) Shemaiah and Abtalion, at the time of Hyrcanus II; (5) Hillel and Shammai, at the time of King Herod."

31. And. According to the Talmud tradition, the first one of the *Zugot* mentioned was *nasi* (president) of the *Sandhedrin* (Greek name for the Council of State in Jerusalem, the Jewish Supreme Court); and the other teacher who stood with his colleague at the head of the *Sanhedrin* was the *ab bet din* (vice-president, or father of the court.)

32. Jose, the son of Johanan. See note 39.

33. Preceding.

a The phrase, "received the tradition from the preceding" may refer to Antigonus and

his court or to Antigonus and Simeon the Just.

Antigonus explained his conception of Service, taught by Simeon the Just; and the teachers Jose, the son of Joezer; and Jose, the son of Johanan, explain their conception of Torah and Charity.

b For the Jewish conception of tradition see notes 9 and 25.

34. House.

a The home should receive hospitably the traveling scholar, with the dust on his feet. It is a privilege to serve the wise even as guests in the home. Welcoming the wise into the home we manifest our reverence for the Torah. This act of hospitality is more meritorious than the offering of sacrifices. Honoring the sages we accustom ourselves to show reverence to God.

b Figuratively, these words are interpreted not as a precept, but as a promise. The words "Let thy house," etc., suggest the thought, make your house so hospitable that wise men will be glad and eager to come to you. Because we show reverence to the learned in our table-talk and in actual hospitality, the home naturally becomes a meeting-place for the wise.

c Still another interpretation of the advice of Jose would make it read as a plea for

adult education: Be, for a lifetime, "at home" in the school,—the meeting-place for the wise.

d The home is spoken of, in Rabbinic literature, not as a castle but as a sanctuary. To the Hebrew conception of the holiness of the home we can trace the remarkable persistence of the Jewish race through the ages. "The home is the heart of the nation; the citizen of the nation is first a child in the home." The home is the nursery of all the virtues; the school for character; the training place for patriotism; the workshop for citizenship.

35. The wise.

a The technical term, "the wise," is applied to those learned in the law.

b Cleaving to the wise is like cleaving to God. The words "Thou shalt reverence the Lord, thy God," have been interpreted to include the command to reverence teachers. Service given to the wise is rewarded in this world and in the next world, when men are called to "the Academy on High." The company of the wise brings blessings. The seller of spices carries perfume in his garments. Through personal contact with the teacher the student learns more than from books.

36. Dust.

a Even the host must remember the respect due to learning. As a sign of humility or

as a matter of convenience, pupils would often sit on the ground or *sub sellia* at the feet of the teacher. "Easy things," says R. Johanan, "are learned standing and hard things sitting."

The classic Hebrew word *Yeshibah* (sitting) describes an academy, or schoolhouse of higher learning.

b "Roll in the dust" may mean "walk after the wise"; like the philosophers of the Peripatetic school, the Jewish teachers oft instructed their disciples while walking with them.

c The phrase "and roll thyself in the dust" suggests the thought of wrestlers who raise dust while they exercise physically. Figuratively, the thought of Jose is, Be worthy to participate in the mental wrestling with the wise, who, in their search for truth, dust away the cobwebs of the brain and clear the intellectual atmosphere by scattering the clouds of obsolete facts, and bring the breath of life into dry as dust theories.

37. Words.

a Lit. the strong, commanding words spoken authoritatively or in debate. Though the wise men of the Talmud days differed at times in argument, they were at one in action.

b The ordinary, conversational word. The ordinary, matter-of-fact conversation of the

wise is also worth while studying. Manners are "the dust" (by-product) of learning.

38. Thirst. See note 21.

a Eagerly, attentively, or, a little at a time. A thirsty man is not overscrupulous as to the container or the contents.

b Water suggests humility; coming from the lofty mountain tops the waters remain in the lowly valley. The ideal teacher is the constant student, eager to learn from all—teacher, colleague, pupil. "I have learned much from my masters," said R. Judah, the saint, "and more from my colleagues than from my masters, and more from my pupils than from all the others." God gives the gifts of wisdom to the humble.

c The Torah, the Rabbis teach, is compared to water because "it cleanses men from what is animal and low, dulls and cools the passions." As we never tire of drinking water, so we never tire of studying the Torah. As the child must continually satisfy his hunger for food so must the grown man daily busy himself with his spiritual food, the Torah. Day by day we love the Torah, as on that day when given on Sinai.

SUMMARY

a The thought of Jose, the son of Joezer, in his excellent precept, "In thy house," etc., is: Keep company with the wise. It is a privilege to serve the wise even as guests in the home. Personal contact with the teacher is more useful than book learning. These words may be interpreted as a plea for adult education. We must continue our studies in the home; we must be at home for a lifetime in the school of learning.

b The prerequisites for acquiring knowledge are: Diligence, curiosity—the hunger or thirst for knowledge—and humility. Eagerly, humbly, constantly we must pursue the quest of learning. Knowledge is power, but the thought of the sage Jose is that by showing reverence for learning and courtesy to the learned, we can make of knowledge "a ladder" set upon the earth and the top of it reaching to heaven. Education is not merely "an accumulation of information;" it is more than a mere assimilation of facts; it is the translation of all knowledge and experience in terms of character.

c This pragmatic learning is the chart by which man, the home builder, may guide his destiny. The home is the keystone of society. Homes are the hills whence the mighty rivers named goodness, greatness, happiness, spirituality, take their rise to flow over dreary wastes to turn them into fertile fields and fragrant gardens. As water cannot rise above the level of its source so no people can rise higher than the standard of its homes. The family is the mirror where society reflects itself. The home is the barometer of a people. When the home was a barrack and the fireside an arsenal, Sparta trained a nation of fighters, soldiers of the sword. To train a nation of patriots, soldiers of service and of freedom, homes must be transformed into schools, where the Torah is a lamp and the Law the book of life.

From the home our people received their indomitable eagerness for education and their characteristic unquenchable thirst for knowledge. The highest Jewish ideal was the study of the Law. "It is of more value," the Rabbis teach, "than the offering of daily sacrifice." Daily the Jew recites the *Mishnah* incorporated in his prayer book, which declares that the study of the Law transcends all things, even the building of the Temple

and the honoring of father and mother. The fable of the fox and the fishes, R. Akiba uses to illustrate the thought that as fish can live only in the water, Israel can live only in the Law.

Because the Jewish home is dedicated to study and to service, and because the holiness of the home is "rooted in religion," its noblest appellation is *mikdash me-at,* Sanctuary in miniature.

יוֹסֵי בֶּן־יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר.
יְהִי בֵיתְךָ פָּתוּחַ לָרְוָחָה וְיִהְיוּ עֲנִיִּים
בְּנֵי בֵיתֶךָ. וְאַל־תַּרְבֶּה שִׂיחָה עִם
הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ קַל וָחֹמֶר
בְּאֵשֶׁת חֲבֵרוֹ. מִכַּאן אָמְרוּ חֲכָמִים
כָּל־הַמַּרְבֶּה שִׂיחָה עִם הָאִשָּׁה גּוֹרֵם
רָעָה לְעַצְמוֹ וּבוֹטֵל מִדִּבְרֵי תוֹרָה
וְסוֹפוֹ יוֹרֵשׁ גֵּיהִנֹּם:

Jose [39], the son of Johanan, of Jerusalem, said, Let thy house [40] be open wide [41]: let the poor [42] be the members of thy household, and engage not in much gossip [43] with women [44]. This applies even to one's own wife [45], how much more then [46] to the wife of one's neighbour. Hence the sages [47] say, whoso engages in much gossip with women brings [48] evil upon himself, neglects the study [49] of the Torah [50], and will in the end inherit [51] Gehenna [52].

39. Jose, the son of Johanan, and his colleague Jose, the son of Joezer, were the disciples and successors of Antigonus. They were the last of the *Eshkolot* (the men who possessed universal knowledge). A native of Jerusalem and president of the Sanhedrin in the second century B. C. E., Jose, the son of Johanan, like his colleague, opposed the Hellenistic party during the Maccabean struggle. The performance of the commandments, he taught, was more important than mere study.

40. House. For the Rabbinic attitude to the home see note 34 and the summary of P. A. 1:4.

41. Open wide.

a "Let thy house be open wide" means easily accessible to all. The phrase open wide suggests the thought of hospitality to rich as well as to poor, so that the poor may not be ashamed to come.

b The Rabbis read the Hebrew word *eshel* in the Biblical sentence (Gen. 21:33), "And Abraham planted an *eshel* (tamarisk tree) as a *notarikon* (an abbreviated, acrostic form of writing), and interpret the word *eshel* to mean a tent or pleasure garden. "Abraham lays out, we are told, a beautiful garden, and near it builds a guest-house with four doors facing the four quarters of the heavens, so that it may be open to every wayfarer, from whatever direction he comes—a guest-house

like the ideal temple of the modern poet—

"Always open-doored
To every breath from Heaven; and Truth and Peace
And Love and Justice came and dwelt therein."

The hungry are fed, the naked are clothed, the sick lovingly tended. No one passes by without receiving what he needs. And for these merciful offices Abraham will accept neither recompense nor thanks. 'Nay,' he says, 'give thanks not to me, but to the Master of the House, the most High God, the Possessor of Heaven and earth.' And so in the words of the *Midrash,* Abraham brings near those who are far off, and leads them, in purity of belief and lowliness of spirit to the feet of their Father in Heaven.

c In the tent of Sarah, our great Mother, runs a legend of the Rabbis, the light would remain lit from Sabbath to Sabbath. The door of her tent was always open. Her bread was so blessed that the more she gave away, the more she had. And a cloud of glory hovered over her humble home. The light, symbol of joy, typifies our eternal Truth. The open door is the symbol of hospitality.

42. Poor.

a The generous kindness, the chivalrous courtesy and abundant love we show the members of our family, we must show to the poor. See P. A. 1:2; and note 23.

b Treat the members of thy household as though they were children of the poor. Denying the children luxuries we train them in thrift and teach them to receive the poor with kindness and consideration. Taught to live modestly they will not awaken the hatred or envy of the less fortunate; and they will be prepared for every emergency. Wealth is a revolving wheel; money takes wings. In spiritual things be free and generous; in household things provide with a measure.

43. Gossip. Lit. multiply not talk. Gossip is always wrong. Needless, light-hearted talk oft degenerates into lewd conversation.

44. Women.

a The temptation is greater to gossip with women than with men.

The connection between the plea for hospitality and the warning not to gossip is explained, as a suggestion not to gossip with the women who are the recipients of charity; gossip may lead to temptation and temptation to transgression. Or, the advice reads: "Multiply not talk" with your wife by asking her to entertain too elaborately, for a mere suggestion or hint to her is sufficient.

Translating the Hebrew phrase literally, "Engage not in much gossip with women," the thought of the sage reads, "Engage not in much gossip with *the* woman;" and by the phrase "the woman" is understood one's wife. Not even with one's wife should one gossip.

45. Wife.

a The words, "This applies to even one's own wife" is a homiletic interpretation of the thought, "and engage not in much gossip with women."

b This advice of Jose, the son of Johanan, was not understood as a derogatory fling at the character of woman. The merest tyro in Jewish literature knows the high regard in which the Jewish woman was held in Talmudic times. Time and again these sages emphasized the fact that modesty and chastity and piety are the distinguishing virtues of the Jewish woman. These master builders of traditional Judaism were sincere, firm believers in the Bible; it was their authority. And no one can read the words of Scripture, "It is not good that man should be alone; I will make a helpmeet for him," and fail to grasp the equality of husband and wife that Scripture thus strikingly sets forth. In the Bible the woman is spoken of as the companion and guide of man. "Monogamy," "is the ideal, nay, the rule—polygamy— the exception. 'A man shall leave his father and mother and cleave to his wife,' says Scripture; not to his wives. Note further that it is man who is to cleave to his wife and not the woman, who is physically the weaker, that is to cleave to her husband, because in the higher sphere of the soul's life, woman is ethically and spiritually superior to man. Even as the wife is so is the husband. Such conceptions form the basis for that

exceptional position which woman attained in Israel. Neither in Rome nor in Greece was there a Miriam, a Deborah, or a Huldah." The last chapter of Proverbs could not have been written among a nation which despised its women." This chapter is still recited in the Jewish home every Friday night.

c "Wife," said a Rabbi in the Talmud, "spells home to me." For it is not only woman's privilege to rule supremely in the home, but it is her sacred duty to make the home what it ought to be. The home is woman's world to conquer. The words of the Psalmist, "The king's daughter within the palace is all-glorious," they paraphrased as follows: "The Jewish woman is all-glorious in her home."

Woman's chief work, however, was to act the difficult but noble part of mother and wife. Her chief commandments, sometimes called "Woman's Three Commandments," were home-commandments telling her, first of all, to keep body and soul pure; secondly, to consecrate "the first cake of the dough," in order that she may thus learn to consecrate her wealth in some measure to those less fortunate. The ideal woman, in the words of the Bible, stretched out her hand ever and always to the poor and the needy. And thirdly, woman is commanded to kindle the Sabbath lights as "the symbol for spiritual light and sweetness in every relation of human life." Woman's chief merit, say

the Rabbis, is this: "She leads the children to the schoolhouse and saves the husband from transgression." Woman trains two generations for God and for country.

In the Ten Commandments we are taught to honor the mother equally with the father. Moreover, explaining the Law in Leviticus, "Ye shall revere every man, his mother and his father," the Talmud calls attention to its wording and points out the fact that the command to respect and reverence the mother is placed even before the command to respect the father. Indeed, if woman were held in low esteem by these Rabbis, then five treatises of the Talmud would not have been devoted to the mothers and wives and daughters in Israel.

Mindful of the ruling of the Rabbis that woman is free from the obligations of keeping positive commands, "the observance of which depends on a certain time of the day or season of the year the woman vied with her husband in an admiration for a religious culture which she was not permitted to share; her greatest pride was to have sons learned in the Torah." When the pious Jew praises God that he is born a man, and not a woman, it is because he thanks God for the privilege of performing many of the ceremonial duties not incumbent upon woman. The husband is bidden to "love his wife as himself, and honour her more than himself." "Be careful not to cause woman to weep," is the admonition of the sages, "for God counts her tears." He who weds a good woman, is re-

garded as if he had "fulfilled all the precepts of the Torah." The Rabbis showed a fine appreciation of woman's religious steadfastness and loyalty. Israel was redeemed from Egypt on account of the virtue of its women. When nations walked in darkness, the Jewish woman kindled the light that shone upon Israel's thorny path. When vice flooded the earth and made all hearts corrupt, then, because of woman, each Jewish home was an ark that carried safely men and children above the waters of destruction. Woman's loyalty ever girded the men with courage to dare, to do and die for the right. Like the faithful wife of an Akiba, the women were the silent partners on Israel's march to greatness and to glory.

46. More then. Lit. *Kal vohomer*—(etymologically, light and heavy), a fortiori; a conclusion or inference from minor and major.

Quite analagous to this Rabbinic principle of *Kal vohomer,* the first rule in the hermeneutic system of Hillel and R. Ishmael is the maxim in modern jurisprudence, "What avails in the less, will avail in the greater."

47. Sages. The teachers immortalized in the Talmud.

48. Brings. Actions not necessarily evil at the beginning become evil in the end.

The Rabbis draw a distinction between what we may call the short and the long

run of life. Taking the far-visioned estimate of events, they were confident that in the long run right will triumph.

49. Study. See Summary P. A. 1:2; and notes 35 to 38.

50. Torah. See note 49 and notes 7, 16, 21.

51. Inherit. Hell is the lot and portion, the heritage, of an evil life.

52. Gehenna.

a The word *Gehinnom,* used in the Hebrew text, means etymologically the valley of Hinnom, a glen to the south of Jerusalem, where at one time children were burned to the fire god Molokh. Later in the development of the Holy City, this place, the valley of Hinnom, became a dumping ground for the offal of the city, and fires were kept burning to purify the air.

Figuratively, this place of "horror and disgust" became "the symbol of the punishment to be inflicted on the wicked." Likewise, the Hebrew word *Gan Eden* (literally the Garden Eden, the garden of pleasure), translated Paradise, became the symbol of the place of men's future reward. These words, *Gan Eden* and *Gehinnom,* "are thus mere figures to express our idea of the existence of a future retribution." These figura-

tive words, Hell and Paradise, were never taken literally by the Rabbis.

b The prophet Malachi pictures the divine wrath as a "melting furnace," while to those who fear the Lord, the divine Judgment shall appear as the "sun of righteousness with healing on its wings."

Theorizing round this prophetic figure of speech, the Rabbis let their imagination weave a human, fanciful picture of Hell. However, in spite of these fancies of Hell woven by the individual teachers of the Talmud, the authoritative view of Rabbinic literature, voiced also later on by the Jewish philosophers, Judah ha Levi and Maimonides, is to the effect that the Bible speaks the language of man, and "when we speak of the consuming fire of hell we depict the effect which the fear of God must have on our inner life, until the time shall come when we shun evil as ungodly and love the good because it is both good and God-like."

Therefore, when the Rabbis say sarcastically that a bad woman is compared to Gehenna, or when they suggest the thought of Purgatory, expressing the opinion that even after death there can be repentance; and again when they say that children save their parents from the judgment of Gehenna —they do not presume to prophesy or to suggest how to punish the wicked or to reward the righteous. They believed in Heaven. They had faith that we are built for more than one world. To be near God

and to enjoy the glory of His divine presence is Heaven. They needed no other proof except the Bible promise: "I kill and make alive." A living God is the strongest argument for the belief that the soul He fashioned cannot die. The things that we know may be likened to a stately marble palace; but an earthquake can overthrow it; a tidal wave can sweep it away. Our faith, however, we liken to a frail little *sukkah* (booth) that looks out through its roof to the shining stars above. No stormy tidal wave can wash the stars away; no death-dealing earthquake can quench their light. Heaven is the only hope for a weary, struggling, passing, dying world. The only consolation that orphaned children have is the faith voiced in the words of Holy Writ:

"My Redeemer liveth."

SUMMARY

a The teacher Jose, the son of Johanan, pleads for hospitality, humility and holiness.

b There are two great temptations in life—the sway of women and the power of money. As a safeguard against the arrogance of wealth, the teacher suggests courteous and generous hospitality. Not only should we welcome the poor into our homes, but we should run after them, like Abraham, and seek the needy. As a spiritual fence against immorality, we are bidden not to gossip with women. In the multitude of words there is folly. Above all, we must treat even the poor woman with chivalrous courtesy. We must be chaste in speech, decent in thought, moral in action.

Building his world, the sage Jose suggests, upon the foundations of hospitality, humility, and holiness, man may make of this earth a heaven. Judaism is "interested in the Here and Now, rather than in the Someday-Somewhere." Its realism and humanism is emphasized by the stress laid upon "the supremacy of human values above other values. In addition to this, the very basis of Jewish ethics, its conception of Law and Love (the last two not being incomparable except in hostile theologies), is found in this, its marvelous reverence for Personality as the last goal of life."

Man is tested by his purse and tried by his passion. A generous and charitable nature; a chaste, cultured heart; and a home presided over by a woman of worth make every home a signpost of hospitality, a symbol of Heaven.

יְהוֹשֻׁעַ בֶּן־פְּרַחְיָה וְנִתַּי הָאַרְבֵּלִי קִבְּלוּ
מֵהֶם. יְהוֹשֻׁעַ בֶּן־פְּרַחְיָה אוֹמֵר. עֲשֵׂה
לְךָ רַב וּקְנֵה לְךָ חָבֵר וֶהֱוֵה דָן אֶת־
כָּל־הָאָדָם לְכַף זְכוּת:

Joshua [53], the son of Perahiah and Nittai, the Arbelite, received the tradition from the preceding. Joshua, the son of Perahiah said, provide [54] thyself a teacher [55], and get [56] thee a companion [57], and judge all men in the scale of merit [58].

53. Joshua was President (*nasi*) of the *Sanhedrin* in the latter half of the second century B. C. E. He and his colleague, Nittai of Arbela, were the second of the five pairs of scholars who received and transmitted the tradition. They received the tradition from Jose, the son of Joezer, and Jose, the son of Johanan.

"At the time of the persecution of the Pharisees by John Hycranus, Joshua was deposed. To escape Hycranus, he fled to Alexandria; but he was recalled to Jerusalem when the persecutions ceased and the Pharisees again triumphed over the Sadducees."

54. Provide.

a Lit *aseh* to make; make *the* Synagogue teacher or spiritual leader of the community *your* teacher.

Not even Moses hesitated to say to his brother Aaron, "Teach me." Likewise King David condescended to learn even from inferiors.

b Emphasizing the word "thyself," the thought is suggested that each one apply to himself the instruction of the teacher; the pulpit utterance is for every member of the pew.

c "Do not buy the Rabbi. Do not try to possess him. Do not muzzle him." We cannot pay the teacher except for his time; he must give himself freely and generously even as God gave the Torah.

55. Teacher. See notes 127-129.

a Competent, worthy, authorized to teach and to explain the Torah in its traditional form. In the spirit of the Torah we say that Jephthah in his generation is like unto Samuel in his.

b. In contradistinction to the advice given that we drink eagerly the words of all the wise, this message is interpreted as a plea to the student to get himself one authoritative teacher. Whether it is more advantageous to study from a single authority or from a number of authorities, is a moot question. When times are out of joint and confusion reigns in religious matters, or when a pupil is not advanced enough to judge for himself, the single teacher, or authority, is the best guide.

c A teacher is likened to a tree; not all of its fruit can at all times be safely eaten. Only Rabbi Meir can discriminate between the kernel and the shell of the teachings of an *Aher* (his teacher Elisha ben Abuiah who turned heretic). The general rule for the ordinary man is that only when the teacher may be likened to the messenger of the Lord of hosts should men seek the law at his mouth. Learning must lead to noble action. As long as King Solomon's teacher lived he kept the commandments.

56. Get.

a Lit. "*keneh,*" buy for money. If necessary "pay for a learned associate with whom you

may study constantly." In company one studies more diligently; two are better than one, Ecclesiastes advises; and the Rabbis say, "a sword is against the solitary student." The Torah is likened to iron and to fire; two brains sharpen each other and kindle anew the smoldering fire of the intellect.

b Win a companion as your friend by your conduct. We must test and try him; the test of friendship is to know all the faults of a man and yet to love him.

57. Companion. See P. A. 1:15. Summary (c), and note 38.

a Lit. *haber;* technically, a member of the order of learned, pious men, who observed levitical laws in daily intercourse; a member of a religious organization or charitable association; fellow-student; fellow-being; a *Talmid-haber* (colleague and pupil); a title of distinction for a student,—a fellow, associate, friend, colleague.

b Following Aristotle, Maimonides urges us in the spirit of the sage Joshua, the son of Perahiah, to choose worthy companions who will lead us to blessed happiness. Man is a social animal; he seeks society; and cries for companionship.

c Joshua does not advise us to get disciples, because it is best for pupils to seek out the sage as their teacher and guide.

58. Merit.

a Give every man the benefit of a doubt; judge even the suspected person in the scale of merit. Let the scale in which he is weighed "have a bias toward the side of merit or acquittal." Consider every man innocent until proven guilty.

b God punishes the man who suspects the innocent of wrong-doing. Every man, friend or foe, is entitled to a just estimate and to a square deal. Joshua, the son of Perahiah, was a Pharisee, who suffered persecution at the hands of the Sadducees, and yet he was lenient towards them and judged them in the scale of merit. We must heed the words, "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor favour the person of the mighty; but in righteousness shalt thou judge thy neighbor." As we judge, we are judged by man and by God.

c The words of Joshua, "Judge all men," may be taken as an advice on how to win and to hold friends. No one sees his own shortcomings; therefore he must be blind to the faults of his neighbors, associates and teachers. "Hatred stirreth up strifes; but love covereth all transgressions."

d The words of the text "scale of merit" are interpreted as a plea for humility. Judging men justly, we will recognize their ability or superiority; and we will not hesitate to get a teacher lest our dignity be lowered. We

will not suffer, in the phrase of modern psychologists, from an "inferiority complex."

e The teacher Joshua, sounds in the words, "Judge all men in the scale of merit," the call for optimism. The pessimist says: "All's well that ends;" the optimist contends that all's well that ends well. Judging the world in the scale of merit we will not easily lose heart or become despondent over man's slow progress toward a better and happier world.

SUMMARY

a The dictum of the sage Joshua, the son of Perahiah, is a plea for learning, friendship, justice.

We are never too old to study; nor must we consider ourselves too proud or too wise to learn.

Studying with a worthy teacher we sharpen the intellect and accumulate a storehouse of facts.

b Besides getting a teacher every man should seek out a companion and win a friend. Because man is hungry for society he must constantly add to his circle of friends or he will grow lonely as the years go by. Once having tested and tried them we should, in Shakespeare's phrase, grapple them to ourselves "with hooks of steel." A special effort should be made to choose wisely the constant companion to be our mentor, guide, and friend.

c The ideal man considers every man as his friend and neighbor. Love covereth a multitude of faults, but justice demands that we judge all on the scale of merit, that we give every man a square deal. The world marches toward the dawn of better days. Our golden age is in the future.

נִתַּי הָאַרְבֵּלִי אוֹמֵר הַרְחֵק מִשָּׁכֵן רָע
וְאַל־תִּתְחַבֵּר לְרָשָׁע וְאַל־תִּתְיָאֵשׁ מִן־
הַפֻּרְעָנוּת:

Nittai [59], the Arbelite [60] said, Keep thee far [61] from a bad neighbour [62], associate [63] not with the wicked [64], and despair [65] not of retribution [66].

59. Nittai. Vice-president of the Sanhedrin under the *nasi* Joshua ben Perahiah. Flourished at the time of John Hycranus towards the end of the second century B. C. E.; his name occurs rarely in Rabbinic literature.

60. Arbelite. Arbela is a city of Galilee, not far from Tiberias.

61. Keep thee far.

a Lit. withdraw thyself, (*harchek*), and persuade others not to go near the bad neighbor. Keep thee far from every bad neighbor even if not your own; avoid the neighbor of a bad man. The expression "keep thee far" is used because a neighbor is quite close to us and we come constantly in contact with him.

b A special effort must be put forth to check the invasion of corrupting ideas. The danger of evil company lies in the example that the evil man sets. A bad man will at times perniciously and actively persuade his neighbors to do wrong.

c Just as earnestly as we must seek good company—the advice of Joshua ben Perahiah,—so does the sage Nittai warn us to avoid evil company. We must follow the example of Abraham, who separated from Lot to preserve peace.

62. Neighbor.

a Jew or non-Jew. Not necessarily next door; but also one intellectually a neighbor; a like-minded person.

b The word "bad" is usually applied to actions. The bad neighbor has been described as the man who stirs up strife, (lit. "sets twigs on fire"); who is angry and quarrelsome; proud, passionate; jealous, envious. Hence, bad neighbor may mean one who transgresses the commandments commonly designated "between man and his Maker," or "between man and man;" or one who transgresses every law, human and divine.

c The term "bad" is also applied to opinions or convictions. A man may be pleasant company but not a good neighbor unless his example is an inspiration for good.

One teacher described a man as a "bad neighbor" who separates himself from the community. The usual tendency is to imitate the customs and manners of the country in which we reside, but we must not follow the bad customs or immoral manners set us as an example by our neighbors. "In Rome do as the Romans," does not apply to the evil or sinful things of Rome. Because our neighbors are as a rule close to us, the added warning is urged to keep far away from a bad neighbor, whether it be the neighbor of the street, shop, field, or home.

63. Associate.

a We are judged by the company we keep. Man, like water, seeks his own level. "Not without cause does the starling follow the raven." Another Rabbinic maxim is, "Woe to the wicked and woe to his neighbor."

b We must not strike too close a friendship or go into partnership with the wicked, not even to save ourselves in times of stress or danger. At all times we must be ready to assist them; but we must not associate with them.

c Evil company hurts. "The dry wood sets fire to the green." Once a fire (of destruction or passion) starts, who can set a boundary to it? We must not associate with the wicked, for our own sake, and especially because of the evil example they set to our children.

d Broadly speaking, we find two tendencies in Rabbinic literature.

1. The belief that sweet innocence is to be preferred to a successful struggle with sin. Earnestly man should desire not to be tempted.

2. The belief in self-mastery. We must triumph over temptation. The sinner who repents is superior to the righteous man who is immune to sin. Struggle with evil strengthens character. "We cannot measure a man's footprint, nor tell its exact size," said a wise teacher, "until the foot is removed." To his dying day man must not put too much faith in his power to escape the snares of sin. No picture can be judged until it is completed. For this reason we still pray:

"May it be Thy will, O Lord, my God and God of my fathers, to deliver me this day, and every day, from arrogant men and from arrogance, from a bad man, from a bad companion and from a bad neighbor, and from any mishap, and from the adversary that destroyeth; from a hard judgment, and from a hard opponent, whether he be a son of the covenant or be not a son of the covenant."

Explaining the naturalness of the prayer, "Lead us not into temptation," Rev. Dr. Charles R. Brown, said, "It is a prayer of modesty. Man recognizes his liability to fall. He does not feel quite sure of himself, and he prays to be led away from temptation, to be kept out of the situation where he might fall down. We are not praying it for God's sake. We are praying it for our own sakes."

In Rabbinic theology we find constantly emphasized "the antagonistic impulses to good and to evil, the conflict between soul and body, the spiritual ideals and material passions, of which every man is conscious. The incessant struggle between them for mastery constitutes a large element in the moral discipline of human nature."

The Talmud prayer, "Subdue our inclinations that it may submit itself to Thee," expresses this profound thought in one of the sublimest passages of the Jewish Prayer Book. The highest conception of the relation between man and God is given in this idea

of self-submission. The Israelite prays that the leaven of evil inclination may not stir up and sully man's heart so as to impede this submission.

e The sage Nittai warns against overconfidence in man's power to resist sin. Though we must judge all men in the scale of merit, we must not be too sure of ourselves.

64. Wicked.

a The words, "associate not with the wicked," may merely explain the dictum, "keep thee far away from a bad neighbor." Or they may draw a distinction between the words, "the wicked" and "the bad neighbor." The term "wicked" is also applied to a man whose actions do not square with his ideals. With such a man occasional association is permissible and even desirable; the good man may persuade even the wicked man to turn a new leaf for the better.

b The Rabbinic conception of the wicked man is summed up in the words, "the wicked are in the power of their hearts, while the righteous have the heart in their power."

65. Despair.

a Do not abandon the belief in retribution. The prophet Jeremiah (17:10) says: "I, the Lord, search the heart; I try the reins, even to give every man according to his ways,

according to the fruit of his doings." Judge every man in the scale of merit, except yourself, lest you overlook or condone your own faults.

The old question, "Why do the wicked prosper," we may not be able to answer, but we must not envy the sinful rich. The triumph of the wicked is short-lived. We must not presume upon immunity for wrongdoing.

b "Despair not" is a plea for faith. The words of the teacher Nittai are interpreted as a message of hope spoken to the followers of the Pharisees. After King John Hyrcanus deserted the party of the Pharisees and allied himself with the Sadducees, he persecuted his former friends; therefore, the leader Nittai strengthens the faltering faith of his followers with the words, "Do not abandon the belief in retribution." Even though the wicked seem to prosper, pious men should not envy them.

c Though man may stumble through sin, he should not despair of the power of penitence. God's mercies never cease. God's grace is alike for sinner and saint. And even if retribution comes upon us, we must not despair of God's goodness. Punishment leads to penitence. Chastisements from God's hands are corrective, not destructive; they are blessings in disguise. With faith in God we are calm in danger; we do not trouble ourselves with the troubles of tomorrow; we cross bridges when we come to them. When elated

by success or depressed by sorrow, the best antidote is in the thought, "This also shall pass." Let every man accustom himself to say, "All is under God's Providence; all that Heaven does 'is for the best.'"

66. Retribution. See note 28.

SUMMARY

a The apothegm of the sage Nittai completes the gentle maxim of his colleague, Joshua ben Perahiah. Even though we must judge all men in the scale of merit, we must not be too self-confident. Our righteousness may not stand the strain of evil companionship. Especially is the bad example dangerous to the youth. Moreover, we are judged by the company we keep.

b This comforting message of hope heartening his contemporaries is applicable to all men at all times. It is more than a mere protest against the evil of the world. It is a plea for self-mastery.

c The struggle with evil, and its mastery purify the heart, strengthen the will and sanctify character.

יְהוּדָה בֶּן טַבַּי וְשִׁמְעוֹן בֶּן־שֶׁטַח קִבְּלוּ
מֵהֶם. יְהוּדָה בֶּן־טַבַּי אוֹמֵר. אַל־תַּעַשׂ
עַצְמְךָ כְּעוֹרְכֵי הַדִּינִים. וּכְשֶׁיִּהְיוּ
בַּעֲלֵי הַדִּין עוֹמְדִים לְפָנֶיךָ יִהְיוּ
בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ
יִהְיוּ בְעֵינֶיךָ כְּזַכָּאִים כְּשֶׁקִּבְּלוּ עֲלֵיהֶם
אֶת־הַדִּין:

Judah [67], the son of Tabbai, and Simeon, the son of Shetah received the tradition from the preceding [68]. Judah, the son of Tabbai, said, Act not (in the judge's office) the counsel's part [69]; while the litigants stand before thee, let them be regarded by thee as guilty [70], but when they are departed from thy presence, regard them as innocent [71], the verdict having been acquiesced in by them [72].

67. Judah ben Tabbai flourished at the beginning of the first century B. C. E. While residing at Alexandria in Egypt he was called to Palestine to become the president of the Great Council. Of him and his colleagues it was said, "They restored the crown of the Law to its pristine glory."

68. Preceding: from Nittai, the Arbelite and Joshua ben Perahiah.

69. Act not.

a The dictum of Judah, son of Tabbai, when applied to the judge may be paraphrased in the words: Be not a special pleader. The phrase *k'orekei ha-dinim* (lit. pleaders, advocates, counselors) or the variant reading *ha-da'yonim* is a warning to the judge not to be "like those who arrange to argue before the judges" or who advise clients what to say or not to say before the court. The judge must not give an advice to one of the litigants nor suggest to him how to argue his case. The judge should not be a partisan pleader, but must guard scrupulously the sanctity of justice.

b Judah, the son of Tabbai, emphasizes the thought that to minister justice is a serious and sacred privilege. The judge should be strictly impartial, and treat the poor and the rich, the low and the high, small and large matters involved, with the same scrupulous sense of honor. One judge should not arrogate to himself the rights of his colleagues;

nor should the judge monopolize the prerogatives of his colleagues by his domineering attitude or by using his special ability to clarify the case before the court; he must not judge alone.

c This maxim "Act not" may also apply to the litigants not to influence the court in any way. Judges would refuse to preside in cases when one of the litigants even innocently favored the judge by word or deed.

d This pronouncement of Judah, the son of Tabbai, "Act not," is also an advice to the counselor, not to miscarry justice by so arranging the argument of his client as to bias or prejudice the judge.

e The qualifications for judgeship are described for all time in Jethro's words, "able men, such as fear God, men of truth, hating covetousness." (Ex. 18:21). "While the term *dayyan* (judge) in Talmudic literature is identical with 'sage,' 'student of the law,' 'professor of the academy,' or 'rabbi of the community,' perfect freedom was given the litigants in a civil case to choose from among the people their own judges."

f So high is the conception of justice in Rabbinic literature that the judge was considered as a "sacred" person. The term *Elohim* is frequently used in reference to judges. God is the God of justice. God demands justice.

The divine judge stands at the right hand of every human judge. When a judge judges justly, he becomes a co-worker with God. In the words of the Rabbis, "When the judge sitteth and delivereth just judgment, the Holy One, blessed be He, leaves—if it were possible to say so—the heaven of heavens, and makes His *Shekinah* dwell on his side, as it is said, 'And when the Lord was with the judge'; but when He sees that the judge is a respecter of persons, He removes His *Shekinah* and returns to heaven. And the angels say unto Him, 'Master of the world, what hast Thou done?' (what is the reason for this removal), and He answers, 'I have found that the judge is a respecter of persons, and I rose from there!' But it is written 'Ye shall do no unrighteousness in judgment, in meteyard,' etc., which teaches 'that he who is occupied in measuring and weighing performs the function of judge, but if he gave false measure, he is called iniquitous, etc., and causes the *Shekinah* to be removed from the earth."

g The just man, the prophet Isaiah (33:15) reminds us, "is he that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil." We still re-echo the cry of this prophet, "With my soul have I desired Thee in the night; yea, with my spirit within me have I sought Thee earn-

estly; for when Thy judgments are in the earth, the inhabitants of the world learn righteousness."

"Justice is the requisite, not only in action, but also in disposition, implying honesty in intention as in deed, uprightness in speech and mien, perfect rectitude, neither taking advantage of ignorance nor abusing confidence." It is sinful to acquire wealth by betting or gambling, or by cornering food supplies to raise the market price. The Rabbis derive from Scripture the thought that, just as "your balances and weights, your *ephah* and *hin* must be just, so should be your yea and nay." The dynamic conception of justice phrased in the Biblical words, "Justice, justice shalt thou follow," is expressed thus in the Midrash, which is quoted by Bahya ben Asher of the thirteenth century: "Justice, whether to your profit or loss, whether in word or in action, whether to Jew or non-Jew."

h *Zedakah* (etymologically, "purity, virtue; righteousness; justice, equity; liberality, alms-giving, benevolence, charity, philanthropy)" is the keynote of the Rabbinic literature conception of social justice. The cry of the prophet "Woe unto them that join house to house, that lay field to field, till there be no room"; the condemnation of those "that swallow the needy and destroy the poor of the land"; and the curse hurled at him who withholdeth corn—these noble utter-

ances laid the foundation of a higher justice, which is not satisfied with mitigating the misery of the unfortunate by acts of charity, but insists on a readjustment of the social conditions which create poverty.

"Modern philanthropy, taking its clue from the old Hebrew ideal, aims not to alleviate but to cure, and to stimulate the natural good in society, material, moral and intellectual, that it may overcome the evil. We are recognizing more and more the principle of mutual responsibility and interdependence of men and classes." The keynote of Jewish Ethics is justice. As a principle of action, love "is not sufficiently firm to fashion human conduct or rule society. It is too much swayed by impulse and emotion and is often too partial."

Philosophically, Ahad ha-Am proves how far-reaching is the fact that in Judaism the basis for morality is justice. "Altruism and egotism alike," writes this Jewish sage, "deny the individual as such, all objective moral value, and make him merely a means to a subjective end. Now Judaism removed this subjective attitude from the moral law, and based it on an abstract, objective foundation, on absolute justice, which regards the individual as such as having a moral value, and makes no distinction between the 'self' and the 'other.' Just as I have no right to ruin another man's life for the sake of my own, so I have no right to ruin my own life for the sake of another. Both of us are men,

and both our lives have the same value before the throne of justice.

"According to an ancient legend, the Creator intended at first to create His world by the attribute of justice alone, and it was only afterwards that He repented Him, and joined with it the attribute of Mercy. In truth, we find that the attribute of Justice precedes that of mercy in the process of moral development, both in individuals and in nations.

"The legend quoted above says that the Creator joined the attribute of Mercy with that of Justice, not that He substituted the one for the other.

"The difference between justice and mercy is only this, that Justice measures the cause by the effect, Mercy the effect by the cause. That is to say, justice regards only the character of the deed, and judges the doer accordingly; mercy considers first the character of the doer at the moment of the deed, and judges the deed accordingly." In case of theft, for instance, "justice judges the theft; mercy, the thief."

In truth, mercy is of value only when it is combined with justice. Mercy stands high on the ladder of moral development, but justice is the moral foundation on which the ladder stands.

70. Guilty.

a The words, "regarded as guilty," are merely a warning to the judge to be on the alert in

discovering the truth. Considering both men when on trial as guilty, the court will examine both sides scrupulously and thoroughly, to get at the truth of the whole matter.

b Another interpretation is that if litigants still stand before the court refusing to abide by its decision, then they are considered guilty.

c In the Jewish law the litigants were regarded as innocent until proven guilty. Moreover, circumstantial evidence could not convict. Previous guilt could not influence the decision of the court; the second offense did not prejudice the prisoner in the eyes of the court.

71. Innocent. Both litigants, whether proved to be in the right or having paid the penalty of wrongdoing, must be considered by the judge as innocent. Rather than suspect an innocent man, let each litigant be judged in the scale of merit.

72. Acquiesced. The verdict must be accepted in good grace.

SUMMARY

a The words of Judah, son of Tabbai, "Act not," have a universal appeal. Spoken to the judge or the litigant, they are also a clarion call to all men to guard the sanctity of justice.

b In the infinite love of God, justice and mercy are synonymous. Humanly speaking, "love without justice leads to abuse." By its very nature, Justice "is impartial. It must right every wrong and vindicate the cause of the oppressed." The conception of Jewish ethics as human ethics is voiced in the familiar Biblical verse: "It has been told thee, O man, what is good and what the Lord doth require of thee—only to do justly, and to love mercy, and to walk humbly with thy God." Because we conceived God as holy, righteous and merciful, who delights in these things, Jewish ethics became the "ethics of humanity."

c In his *Literature and Dogma,* Matthew Arnold sums up the Jewish ethical note as "the Eternal Power not ourselves, that makes for righteousness." In the long run justice will triumph. As the German poet sings, "Die weltgeschichte ist das weltgericht." God the Righteous, is the everlasting foundation of the world. The recognition of God as the righteous judge of the world summarized in the *Zidduk ha-din* prayer, brings "con-

solation and endurance to the afflicted" and removes in the hour of tragic death the sting of despair from the human heart.

d The words of the sage Judah, the son of Tabbai, "Act not in the judge's office the counsel's part," are applied not only to the judge, but to every man. We judge others constantly; we should judge them in the scale of merit. We must judge ourselves with a correct, true balance. No one should be hasty in his opinion or inconsiderate in his attitude to the opinions of his fellow-students or to the decisions of his colleagues, or to the judgment of his neighbor. In judging yourself act not the counsel's part to excuse your own mistakes. These words are also a plea not "to judge our judges"—to criticize thoughtlessly our leaders.

e In every generation there are a few far-visioned men "who by dint of habit come to make justice a need of the individual Ego. These are the men who bear the banner of moral progress, the end of which is to make peace between the individual needs and the social and to impose on both one single law—the Law of Righteousness."

Picturing the Messiah yet to come, the prophet Isaiah says: "And there shall come forth a shoot out of the stock of Jesse, and a twig shall grow forth out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of

knowledge and of the fear of the Lord. And his delight shall be in the fear of the Lord; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the land; and he shall smite the land with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his reins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

The Jewish Messianic hope is that God's kingdom of heaven will be established on earth through justice and through righteousness. With child-like faith we believe that justice will roll down as a river and righteousness as a mighty stream that peace and happiness will fill the world.

שִׁמְעוֹן בֶּן־שֶׁטַח אוֹמֵר. הֱוֵה מַרְבֶּה
לַחֲקוֹר אֶת־הָעֵדִים. וֶהֱוֵה זָהִיר
בִּדְבָרֶיךָ שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

Simeon [73], the son of Shetah, said, Be very searching [74] in the examination of witnesses [75], and be guarded [76] in thy words, lest through them they learn to lie [77].

73. Simeon was president of the *Sanhedrin* during the reigns of Alexander Jannaeus and his successor, Queen Alexandra (Salome). A brother to the queen, Simeon was on this account closely connected with the court. During her reign the Sanhedrin consisted almost entirely of Sadducess.

Together with his colleague, Judah ben Tabbai, Simeon began to supersede the Sadducean teachings and to re-establish the authority of the Pharisaic interpretation of the Law.

Three enactments of Simeon are considered of especial importance. One concerned the Laws of Purity; another consisted in "the restriction of divorces, which were then of frequent occurrence." Simeon arranged that the husband might use the prescribed marriage gift (*ketubah*) in his business, but that his entire fortune should be liable for it. Inasmuch as a husband of small means could ill afford to withdraw a sum of money from his business, Simeon's ruling tended to check hasty divorces.

The other important act referred to "the instruction of the young." At his initiative, schools were established "in the larger cities in which the young might receive instruction in the Holy Scriptures as well as in the traditional knowledge of the Law."

This courageous, honest sage restored the crown of the law to its pristine glory. His

conception of learning we may understand from his courteous retort to the king and his brother-in-law, "The wisdom of the schools grants me equal rank with kings."

74. Searching.

a Simeon urges the judge to weigh carefully the testimony of witnesses to get at the truth of the matter.

b This dictum of Simeon is biographic. It is reminiscent of the rebuke he administered to his colleague, Judah ben Tabbai, to be very searching in the examination of witnesses. And it also recalls his own tragedy. Because witnesses were not adequately examined and searchingly cross-questioned, his own son was innocently condemned to death.

"Cross-examination (*derishah wa-hakirah*) is, according to Rabbinic law, the same in criminal as in civil cases; the judge who carries it the farthest is praised. . . . The system that the Jewish sages worked out from the written law is altogether accusatory, like the Anglo-American method. It goes even farther, for it makes no use whatever of admissions or of confessions of guilt, either in or out of court; the Scriptural command, 'At the mouth of two witnesses or at the mouth of three witnesses shall the matter be established' (Deut. 19:15), is understood as excluding the mouth of the accused; and the principle is laid down, 'No one can make himself out guilty (or wicked).'"

c Mystically the word "witnesses" has been applied to heaven and earth witnessing for God, his Torah and divine retribution.

d This maxim may apply to every man, bidding him judge himself searchingly.

75. Witnesses.

a Both witnesses and judge must know that they stand in the presence of God. The judge must refuse to accept perjured testimony or circumstantial evidence. In civil as well as in criminal cases the judge had to be on guard against plotting witnesses.

b Witnesses, to be eligible in a Jewish court, must be worthy of trust. "Witnesses do not testify under oath, but under the sanction of the ninth commandment. He who knows testimony of benefit to his neighbor should, under the Mosaic law (Lev. 5:1), make it known to him; and an oath may be imposed on him to say whether he knows anything, and what he knows." From the "mouths of witnesses" (Deut. 17:6), a man shall be condemned, not upon their written statement; hence, testimony should be given by word of mouth in open court, not by way of deposition. In all criminal cases, and in all suits for penalties or damages to the persons, this rule is invariably followed. As a rule, witnesses may be heard only in the presence of the opposing witnesses, so that their testimony may suggest to the court points on which to cross-examine them.

76. Guarded.

a A loquacious judge may give witnesses the clue for specious arguments. Listening to the judge's statements the witnesses may be tempted to phrase their answers accordingly.

b The judge must be on his guard, lest he reveal his own opinion on the questions at issue.

77. To lie. See note 74.

A careless cross-examination may encourage false testimony.

SUMMARY

a Simeon, the son of Shetah, suggests in his maxim a warning to the judge to examine witnesses carefully, and to guard his utterances. The goal of justice is to get at the truth of the matter brought before the court.

b One Rabbinic saying runs: "Woe to the judge who, knowing the unrighteousness of a decision, endeavors to make the witnesses responsible for it. From him will God require an account." Still another Rabbinic saying reads: "When the judge sits in judgment on his fellowman, he should feel as though a sword were pointed at his heart."

c The Bible charge to the judges reads as follows: "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor favour the person of the mighty; but in righteousness shalt thou judge thy neighbor. And I charged your judges at that time, saying: 'Hear the causes between your brethren, and judge righteously between a man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; ye shall hear

the small and the great alike; ye shall not be afraid of the face of any man; for the judgment is God's. Justice, Justice, shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.' "

שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה
אוֹמֵר. אֱהַב אֶת־הַמְּלָאכָה וּשְׂנָא אֶת־
הָרַבָּנוּת וְאַל־תִּתְוַדַּע לָרָשׁוּת:

Shemaiah [78] and Abtalion received the tradition from the preceding [79]. Shemaiah said, Love work [80], hate lordship [81], and seek no intimacy with the ruling power [82].

78. Shemaiah. President of the Sanhedrin; one of the fourth pair. Flourished in the first century B. C. E., before and during the reign of Herod.

Of his private life little is known except that he was a disciple of Judah ben Tabbai and Simeon ben Shetah; and the teacher of Hillel and Shammai. Like his colleague, Abtalion, he is said to have been a descendant of proselytes. The following striking incident reveals the heroism of this sage: "When Herod on his own responsibility had put to death the leader of the national party in Galilee, Hyrcanus permitted the Sanhedrin to cite him before the tribunal. Herod appeared, but in royal purple robes, whereat the members of the Sanhedrin lost courage. Only Shemaiah was brave enough to say, 'He who is summoned here on a capital charge appears like one who would order us to execution straightway if we should pronounce him guilty. Yet I can blame him less than you and the king, since ye permit such a travesty of justice. Know then that he before whom ye now tremble will some day deliver you to the executioner.'"

"He and his colleague Abtalion are termed the *gedole ha-dor* (the great men of the age), and *darshanim* (exegetes)."

79. Judah ben Tabbai and Simeon ben Shetah.

80. Work.

a Every kind of work is superior to commerce; especially a trade or handicraft.

Literally *the* work; this emphasis is explained as the work familiar to you; a suggestion to the son to carry on his father's occupation; or, Shemaiah suggests to do the work for which we are best fitted. No honest labor is too menial for a self-respecting man.

b Work is a duty. It makes for honesty, self-respect and dignity. The Sabbath commandment emphasizes the blessing of labor. God is the Pattern Worker. Man made in God's image considers work a blessing. Poverty cannot touch the working man who holds a trade in his hand. "Idleness imperils life." The leading Rabbis mentioned in the Talmud were working men. Torah without work will fail. It is the duty of every father to teach his son a trade. "He who does not teach his son a trade, teaches him robbery."

c It is a privilege to work; every man must love his work, no matter what kind of work he does. The man who toils in the field or

factory honors God as much as the man who studies in the school. The man who sings at his work, whether his work be a trade or a profession, does creative work.

Everyone must love work, not only the laboring man, but also the employer of labor.

d The connection between the saying of Shemaiah, "Love work," etc., and the preceding one, by Simeon, the son of Shetah, "Be very searching, etc.," is that the honest working man needs not resort to a judge or a court. Through work man transforms the wilderness into a garden and makes this earth a habitation worthy of the children of God.

81. Lordship.

a The dictum of the sage Shemaiah, "Hate lordship" enjoins humility. It is a plea to avoid office-seeking; let the office seek the man.

Leadership is a deadly gift; "it buries those who hold it." The prophet, the Bible history reveals, outlasts the king.

b The phrase "hate lordship" is applied to the judges as well as to the working man. As the laborer is urged to love his work, so the

judge is warned to hate lordship lest obsessed with a sense of superiority he grows arrogant and becomes domineering.

c The saying of the teacher, Shemaiah, "Hate lordship," may apply to the office of the rabbi as well as to the judge and to every man whose position exposes him "to the temptations of power."

Leadership, in its noblest aspect, is merely an opportunity for service.

82. Ruling power.

a The teacher Shemaiah advises his contemporaries not to seek intimacy with the ruling power. The teacher may have meant Rome, or Herod, or King Jannai. Intimacy with any autocratic power is perilous. Sometimes the phrase "ruling power" is applied to a revolutionary Government; and thus the sage advises against joining forces with unrighteous revolutionary uprisings.

b The saying, "Seek no intimacy" is significant of the unsettled, troublesome times in which he lived. This practical lesson Shemaiah may have learned from the tragedy that befell his teacher who was on intimate terms with the court.

c Mystically, the phrase ruling power has been applied to the evil desire; and, therefore, the thought of the sage is interpreted as a plea not to let evil get the better of us.

The study of the Torah linked with daily toil saves man from transgression.

SUMMARY

a Work, the sage Shemaiah teaches, lends dignity to man.

"When Adam delved, and Eve span,
Who was then a gentleman?"

A trade saves man from transgression, and gives him self-respect.

b Love of labor ennobles every man: the empoyer, the employee, as well as the professional man.

c Hating lordship, the ruler will not deal arrogantly with his subjects, the judge with the litigant, and every man with his neighbor or employee. Walking humbly with God and with man, we will not easily be lured into the deadly ambition to seek power or position.

The noble leader, be he employer, judge, prince or sage, is the servant, not the master of his people.

אַבְטַלְיוֹן אוֹמֵר. חֲכָמִים הִזָּהֲרוּ
בִּדְבָרֵיכֶם שֶׁמָּא תָּחוּבוּ חוֹבַת גָּלוּת
וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים וְיִשְׁתּוּ
הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם וְיָמוּתוּ
וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

Abtalion [83] said, Ye wise men, be heedful [84] of your words, lest ye incur the penalty of exile [85] and be banished to a place of evil waters [86], and the disciples [87] who come after you drink thereof and die, and the name of Heaven [88] be profaned [89].

83. Abtalion, a leader of the Pharisees in the middle of the first century B. C. E.

He was a pupil of Judah ben Tabbai and Simeon ben Shetah, and probably lived for some time in Alexandria, Egypt, where he and also his teacher Judah took refuge when Alexander Jannaeus cruelly persecuted the Pharisees. Abtalion, vice-president of the Sanhedrin, and his colleague Shemaiah were the first scholars "whose sayings" are recorded in the Hagadah and are also the first to bear the title *Darshan* (interpreter of the law).

84. Heedful.

a This suggestion or warning, Abtalion drew from life. Because of a hasty or ill-considered reply to the king, Abtalion's teacher, Simeon ben Shetah, was exiled. Together with his teacher Judah ben Tabbai, Abtalion, too, was banished.

b The maxim, "Be heedful of your words," is applied to all men,—the leader, the preacher, the teacher. The danger is greater if the wise men, the honored, the trusted and respected people in the community are careless with their speech.

Applied to the teacher, the words, "Be heedful" are a suggestion to him to be mindful of his great responsibility: to teach the truth; to teach it clearly; his thought must not be confused nor his words ambiguous; to teach pupils who are worthy.

Likewise is the preacher urged to correct courteously and sympathetically, not to put anyone needlessly or publicly to shame.

c The command, "Be heedful of your words," also contains the thought that our actions must square with our words. The words of the lips must be translated into deeds.

85. Exile.

a A common punishment for prophets and patriots.

b Figuratively, the word exile denotes "the position of one beset by false teachers."

86. Evil waters.

a A characteristic description of a lonely, unsanitary, deserted place; a sort of "Devil's Island," with its "incessant heat," "continuous rain," and "the effluvia arising from the marshy land sufficient to undermine the strongest constitution."

b The Torah is, figuratively, likened to pure, living water; and false teachings or evil doctrines, manners or habits are symbolically compared to evil waters.

c The words, "Evil waters" are applied not only to pernicious teachings or unbelievers, but also to wicked people and treacherous or misleading teachers who teach doctrines false to tradition.

87. Disciples. To avoid false doctrines pupils should be careful not to misunderstand or misinterpret the teachings of their masters.

88. Heaven, a figure of speech used for God. See note 29.

89. Profaned.

a Through the increase of error or because of an ignoble life.

b Throughout our history martyrdom in the cause of religion is called *Kiddush ha-Shem,* sanctification of God's Name.

c Profanation of the Name (lit. *"Hillul ha-Shem"*) defamation, or desecration of the Name of the Lord, disgracing the Jewish religion or the Jewish people is invariably spoken of as a cardinal sin; it is also described as the most grievous sin of all. When the Name of Heaven is profaned no chance for repentance is allowed. However, the sages have also taught that the best antidote to *Hillul ha-Shem* is *Kiddush ha-Shem.*

These terms, *Hillul ha-Shem* and *Kiddush ha-Shem* are derived from Leviticus (22:32), "Neither shall ye profane my holy name; but I will be hallowed among the children of Israel; I am the Lord which hallow you." This verse is characterized as Israel's "Bible in miniature."

The two terms sanctification and desecration of the Name denote the highest positive

and negative standards of Jewish ethics; the one indicating that everything within man's power should be done to glorify the Name of God before the world; the other, that everything should be avoided which may reflect discredit upon the religion of Israel and thereby desecrate the Name of God.

The familiar term *Kiddush ha-Shem* assumed for the Jew in the course of time a still wider meaning. Every act of humanity and generosity done to the non-Jew appeals to the Jew as dictated by the impulse "to hallow God's name before the Gentiles."

In the spirit of the prophet Ezekiel, who emphasizes the necessity to hallow God's Name in the eyes of the nations, the Jew at all times felt all the more constrained to observe the law of integrity and purity in the sight of the non-Jewish world.

For this reason the Rabbis teach that a theft committed against the non-Jew is more heinous than a theft against a Jew, because to the transgression of the Law is added the desecration of the Name. This thought acts as a powerful deterrent from wrong-doing lest the name of Israel and of Israel's God be brought into contempt by the misconduct of the Jew.

To this day the warning against *Hillul ha-Shem* tends to keep the ordinary Jew from committing any act that might disgrace the Jewish community. "Individual offences

bring shame not only upon the persons who commit them, but upon the entire race, which, says an old writer, like a harp-string, has but to be struck at one end and it vibrates throughout. This has been the fate of Israel in every age; and the world's habit of identifying the race, with the shortcomings of the individual seems to be ineradicable. Public transgression—transgression which involves the whole house of Israel—is in a special sense branded as a *Hillul ha-Shem,* as a 'profanation of the Name;' just as good deeds, done publicly, which reflect lustre on all Israel, are praised as a *Kiddush ha-Shem,* 'a sanctification of the Name.' "

SUMMARY

a Life and death are in the power of the tongue.

The greater the man, the more he must guard against causing *Hillul ha-Shem* by the slightest deviation from the path of the strictest rectitude and moderation.

b The Jewish thought that "All Israelites are mutually accountable for each other" is aptly illustrated in the following parable in the Talmud: "In a boat at sea one of the men began to bore a hole in the bottom of the boat. On being remonstrated with, he answered, 'I am only boring under my own seat.' 'Yes,' said his comrades, 'but when the sea rushes in we shall all be drowned with you.' So it is with Israel. Its weal or its woe is in the hands of every individual Israelite." Every Jew holds in his hands the honor of his entire people.

c The sage Abtalion pleads with every man to live wisely. Our lives are an argument for the lives of our neighbors. The Jew is bidden so to live that all men may fall in love with his God and with his Torah.

הִלֵּל וְשַׁמַּי קִבְּלוּ מֵהֶם. הִלֵּל אוֹמֵר.
הֱוֵה מִתַּלְמִידָיו שֶׁל־אַהֲרֹן אוֹהֵב שָׁלוֹם
וְרוֹדֵף שָׁלוֹם אוֹהֵב אֶת־הַבְּרִיּוֹת
וּמְקָרְבָן לַתּוֹרָה:

Hillel [90] and Shammai received the tradition from the preceding [91]. Hillel said, Be of the disciples of Aaron [92], loving peace [93] and pursuing peace [94], loving thy fellow-creatures [95], and drawing [96] them near to the Torah [97].

90. Hillel, called the Elder or Babylonian, was born about 75 B. C. E. On his mother's side he traced his ancestry to the house of David.

This teacher was appointed, on a memorable occasion, president of the *Sanhedrin;* and under his leadership it became an important institution, carrying into effect far-reaching enactments. Hillel introduced also important norms, hermeneutic principles, by means of which the Holy Scriptures were interpreted and new laws deducted from the Torah to meet the needs of the times. "In the memory of posterity Hillel lived, on the one hand, as the scholar who made the whole contents of the traditional law his own, who, in opposition to his colleague, Shammai, generally advocated milder interpretations of the *Halakah* (law), and whose disciples as a 'house,' that is as 'Hillel's school,' stood in like opposition to Shammai's disciples. On the other hand, he was known as the saint and the sage who in his private life and in his dealings with men practised the high virtues of morality and resignation, just as he taught them in his maxims with unexcelled brevity and earnestness. The traditions concerning Hillel's life harmonize completely with the sayings which are handed down in his name, and bear in themselves the proof of their genuineness."

Throughout the Talmud there are scattered many remarkable maxims of this great teacher. The most famous one is what

is commonly called the Golden Rule. "When a heathen who wished to become a Jew asked him for a summary of the Jewish religion in the most concise form, Hillel said: 'What is hateful to thee, do not unto thy fellow-man; this is the whole Torah. All the rest is commentary,' go thou and fulfill it." With these words Hillel recognized as the fundamental principle of the Jewish moral law the Biblical precept of brotherly love (Lev. 19:18).

"Hillel's importance as the embodiment of the religious and moral teaching of Judaism and as the restorer of Jewish Scripture exegesis is expressed in a most significant manner in the words of lamentation uttered at his death: 'Woe for the meek one!' One day while he and the sages were assembled at Jericho, a heavenly voice is said to have exclaimed: 'Among those here present is one man upon whom the Holy Spirit would rest, if his time were worthy of it.'

"All eyes were thereupon fixed upon Hillel."

91. Preceding: From Shemaiah and Abtalion.

92. Aaron, etc.

a The elder son of Amram and Jochebed of the tribe of Levi. He and his younger brother Moses play a unique part in the history of the Hebrew people.

b Aaron is best described in Rabbinic literature as a peacemaker, reconciling man and wife when he saw them estranged, or a man with his neighbor when they quarreled. By his friendly intercourse he won evil doers back to the right way.

c Disciples of Aaron. Every one who reads an author's books or who follows the example of a saint or sage may be spoken of as his disciple.

93. Peace, etc.

a One of God's names, used in salutation.

b The primary meaning of the Hebrew word *Sholom* (peace) is "prosperity"; it also denotes health or friendship. In Hebrew there is an etymological affinity between peace and perfection. The root meaning of the word *Sholom* is to be "whole" or "hale." "So 'hale,' the old English word for 'welfare,' corresponding to the German *Heil,* means what is perfect, whole, sound, and healthy. In the same way the French *paix,* the equivalent of the Latin *Pax,* is noteworthy. Its meaning is to make an agreement, a compact, but it goes back to the basic meaning of *ficher,* to join, to rivet, the very opposite of producing a breach or separation." Everything is "perfected by peace."

c The second distinct meaning of the term *Sholom* is "peace as opposed to war. It

signifies also peace of mind and of heart as opposed to the unrest and dissatisfaction caused by evil.

d The love of peace is inculcated as a virtue. The prophet urges us, 'Love the truth and peace. The covenant of peace is most highly esteemed. The Rabbis teach that peace is one of the pillars by which the world is preserved. God found no vessel (so fit) to contain all blessings as peace. Peacemaking, like charity, profits in both worlds. The good man seeks peace and pursues it. "He will be gentle and conciliatory in his dealing with his fellow-man, foregoing, if necessary, his own rights rather than be the cause of strife and dissension; he will do his best to bind others close together in amity and concord." Commenting upon the words of Proverbs, "He that separateth himself seeketh his own desire, and snarleth against all sound wisdom." Professor Morris Lazarus says, "Iniquity and unfairness separate, right connects; indifference tends to isolate, love unites. In union there is strength. Countless times the Rabbis speak of the accession of strength that accrues to each of man's powers through his association with others. They originated the parable of the bundle of sticks that cannot be broken by the strongest, though each stick by itself can be snapped in two by a child. The community that is united, of one mind, and in a responsive state, is capable of soaring to the highest within human ken—

'if men are united in one covenant, they behold the presence of God.' "

For the sake of peace the Rabbis permit "a white lie." Without it the social order cannot permanently exist. We must do our utmost to promote peace. Our noblest sages made a point of being "the first to salute" passers-by in the street. The last and best of the boons is "the burthen of the prayer with which every service in the Synagogue concludes: 'May He who maketh peace in His high heavens grant peace unto us!" Among the blessings that Israel looks forward to in Messianic times is that of *Sholom*.

Like the prophet Elijah's so Israel's mission is peace.

94. Pursuing, etc.

a For yourself and for others. The sage Hillel emphasized the dynamic conception of peace.

b Really, there are four stages in the pursuit of peace, suggests Isaac Aramah: Peace with yourself, with your household, with the world, and with God. Every man must be on good terms with himself and his conscience. The fruits of peace must be found in the family circle. The test of peace is our friendly attitude to the world. Even if

our enemies reject our overtures, we must disinterestedly seek peace. Love will find a key to every man's heart. The goal and the glory of peace is to be at one with God.

95. Fellow-creatures: all mankind; all men are made in the image of God.

96. Drawing, etc.

a No forcible conversion. Make all men "sharers in the fuller knowledge of God" by drawing them near to the Torah.

b Our noble life is the best missionary for our faith.

97. Torah. See note 38.

a The universality of the Torah is constantly emphasized in Rabbinic Literature. When God gave the Torah we read in the *Midrash,* heaven and earth listened to the divine words. This "listening of the universe," suggests to Dr. S. Schechter, "the universalistic feature of the Sinaitic revelation." Thus with reference to Isaiah (45:19); God is supposed to have said: I have not spoken (the word of the revelation) in secret. I did not reveal it in hidden places and in dark corners of the earth. Nor did God postpone the giving of the Torah till Israel should enter into the Holy Land, lest Israel might claim it for

themselves and say that the nations of the world have no share in it (in other words, it was not God's intention to make it a national religion). He gave it in open places in the free desert so that every man feeling the desire might receive it."

SUMMARY

a Hillel, the Elder, the author of the Golden Rule, pleads for the Messianic hope of universal peace. The fruits of the Torah are peace.

b God is the Creator of all; therefore all made in His image are fellow-creatures and brothers. The fundamental Jewish thought, the Brotherhood of Man, is a corollary to the prophetic revelation of the Fatherhood of God.

c God's Word is the spiritual bond uniting humanity. The Ten Commandments were given in the wilderness, No Man's Land, and in all languages, to teach us that God's Truth is for all His children. Our Torah is not called "The Torah of the Priests, nor the Torah of the Levites, nor the Torah of the Israelites, but the Torah of Man (*Torath ha-Adam*), whose gates are open to receive the righteous nation which keepeth the truth and those who are good and upright in their hearts."

הוּא הָיָה אוֹמֵר. נְגַד שְׁמָא אֲבַד שְׁמָא
וְדָלָא מוֹסִיף יְסֵף וְדָלָא יָלֵף קְטָלָא
חַיָּב וְדְאִשְׁתַּמַּשׁ בְּתָגָא חֲלָף:

He [98] used to say, a name [99] made great is a name destroyed [100]: He who does not increase [101] (his knowledge) decreases [102] it; and he who does not study [103] deserves [104] to die; and he who makes a wordly [105] use of the crown [106] of the Torah [107] shall waste away [108].

98. He. Hillel. See note 90.

99. Name made great.

a Lit., from the Hebrew root *negad,* "to tell, to publish"; or from the Aramaic *negad,* to "stretch, to draw, to pull, to spread." Hillel advises the man who already achieved some measure of success, whose name is "made great," not to stretch it, not to be boastful, nor too ambitious.

b This plea of the *Nasi* (patriarch, president) Hillel, for humility applies to every man: the teacher, the merchant, the leader, the sage. The man who has acquired a great name through success achieved or because of honors showered upon him, must carry life's prizes modestly; he must not force the hour and become too greedy for praise, too eager to achieve yet more. The man free from envy, or ambition, or lust for honor, will not work for glory, but for the good of all. One of the favorite sayings of Hillel was, "My humility is my exaltation." The humbler the man, the higher and more exalted is he in the sight of God. The more modest the leader the more respected he will be by his people.

100. Destroyed.

a Unlike all other worldly gifts, honor is attained by those who do not seek it. "He who seeks a name loses fame. Honor or greatness eludes the man who runs after it." In reaching out for honors we overreach the mark. Seeking selfishly greater

honors undeserved, man loses the little he has. The donkey, eager to obtain horns, lost his long ears. The adage, "No one dies with half his desire fulfilled," is interpreted to mean that the dissatisfied man does not enjoy even the half which is his. Man is likened, in the *Midrash,* to a dog with a bone in his mouth. Seeing its reflection in a pool of water he eagerly grabs at the reflected bone, and meanwhile loses his own. Greed defeats man's laudable ambition and destroys the man. The path of glory leads to the grave.

b "Pride goeth before a fall" (Prov. 16:18). The haughty leader, the boastful scholar, the purse-proud successful business man who does not make of his goal a mile-post, who does not seek new worlds to conquer, is in the long run degraded.

c The thought of Hillel, "A name made great," may also mean that the sage or teacher, the merchant or leader cannot stand still; he either progresses or retrogresses. The familiar illustration of a stone thrown into the air is applied to learning and to leadership. As long as the force of man is behind the stone it will rise upward; when the force is spent it flops to the ground. Unless man strives constantly to add to his store of knowledge and experience, unless he tries to reach out for life's higher prizes his name will be destroyed. In life, *Stillstand ist Rückschritt.* Even nations, like individuals, either grow in grandeur or decay and fall.

d The advice of our teacher may be construed as a warning to the citizens of a wicked, cruel, barbarous Government not to seek the limelight, for a wicked Government destroys her great merchants, teachers, and leaders. This plea for humility was born from Hillel's bitter experiences with cruel Rome; and since his day the correctness of his sage advice has received more than one historic corroboration.

e Homiletically, the phrase, "A name made great," is a plea to man to make his name great while he still lives and not to wait for recognition after death, when his name is destroyed. It is true that frequently only the dead are honored as they deserve. The Latin proverb warns us *De mortuis nil nisi bonum,* (Let nothing but good be said about the dead); and the Hebrew proverb expresses the same thought in the words: "After death even the sinner is oft spoken of as a saint." The saying of the Rabbis: "Man honors his place," is a suggestion to strive for honor legitimately. It is also interpreted to mean that the man should be bigger than the position he holds so that once made great his name may not be destroyed.

101. Increase.

a Hillel's saying, "He who does not increase, decreases," is applied to knowledge. The great teacher is the eternal student. Unless the circle of our knowledge grows larger it shrivels up; if we do not add to our storehouse of truth we take away. To stop study-

ing is to begin forgetting. Progress is the law of life. We cannot remain stationary. We either mend a thing or end it. In rowing when "we pull in our oars" the boat drifts backward. This is the thought of the Rabbis who say that the disciples of the wise have no rest in this life or in the next; they go from strength to strength.

The student must meditate and brood upon his studies. Through contemplation the wise student widens the application of the lesson learned from the teacher. Besides mere memory there must be intelligence. Meditating upon what he is taught, the student will be richly rewarded. Of the man who merely learns things by rote and soon forgets what he studied the Rabbis say figuratively, "His mother will bury him." The Rabbis teach that no one has a right to philosophize, to make his own intellectual suit of clothes unless he first delved into the sea of knowledge guided by a competent master.

b Usually applied to learning the warning of Hillel, "He who does not increase, decreases," may refer to character. Good deeds are the antidote to human pride, fed by possession or position. Besides the forces of heredity and environment fashioning life there is also free will. Character is an achievement, the result of constant struggle to attain perfection. We are masters of our own destiny.

c This law of increase applies also to leadership in commerce, industry, or politics. The firm that does not forge ahead goes on the downhill grade. The leader's popularity wanes or waxes. Life is in a constant flux; the only thing permanent about it is its constant change.

102. Decreases. Even his own name, already made great through achievement in knowledge, character or leadership, is taken away from him. The trite saying: "If thou wilt leave me one day, I will leave thee two days," are applied to memory. Psychologists liken the curve of memory to two men on the go, one going forward to the North, and the other backward to the South; in twenty-four hours they are two days apart. Not to increase knowledge, success or fame is to decrease it.

103. Study.

a Though man's chief business in life is to study the Torah, the words of Hillel plead with the Rabbi, the Judge, the merchant, and the professional man to keep abreast of the times, in every realm of knowledge.

b Book knowledge is not sufficient. It must be supplemented by personal contact with the wise. Theory must be proven by experiment. Learning must lead to action.

c The Hebrew word *yalif* (study), in the text is some times rendered "to teach others." Just as some men, moved by pride or pas-

sion, scorn knowledge, and are ashamed to learn, so others moved by selfishness or envy are reluctant to teach, afraid lest their pupils surpass them. It is the privilege of the wise to bring all men near to the Torah. No one may hide his light under a bushel. The Torah is likened to a candle; the soul of man is compared to God's candle. Kindling the light of truth for others our own soul shines all the more brightly.

104. Deserves.

a The phrase "deserves to die" is taken figuratively; as we say colloquially, deserves to be shot. Or, literally, the teacher, or guide, who is not in touch with the advancement made in his science or art is criminally negligent.

b Not to continue for a lifetime the studies of the classroom is to commit intellectual suicide. The man who stops to grow intellectually or spiritually signs his own mental or moral death warrant. Everything in nature that ceases to function or to grow, starts to decay and to die.

c The phrase "deserves to die" is also applied to the man who studies the Torah but does not practice it. Knowledge alone is not a safeguard against sin; the man who knows the truth, but because of shame, selfishness, pride, or contempt refuses to live it, has outlived his usefulness.

105. Worldly.

a Hillel advises against a selfish use of the crown of the Torah, and urges us not to study for the sake of receiving a reward. The Torah should be studied, *lishmah* (for its own sake), for the love of it and not for selfish purposes. In the Talmud times teachers, rabbis and judges took no pay from the community; they earned their living from the toil of their hands, and by the sweat of their brow. The free gift of God was not turned by them to "earthly gain."

b Not to make a worldly use of the crown is a warning against pride in office. Seeing a skull floating on the water and thinking perhaps of the misdeeds of the cruel Herod, his contemporary Hillel said (P. A. 2:6), "Because thou didst drown, thou art drowned." Mindful of the moral order of the universe, the sage continued, "And in the end they, that have drowned thee, shall be drowned."

c The phrase, "A worldly use," suggests to us not to waste life's opportunities in the struggle for the passing and the fleeting things of life. Man must constantly reach out for the permanent and the abiding things described so aptly in our literature as things that occupy "the lofty places" in the world.

106. Crown.

a The ornament "crown" is a symbol for the Torah, and is also used as a figure of speech to denote priesthood, royalty, a good name,

and the learned man. In the republic of letters every man may wear the crown of kingship. Mystically, "crown" symbolizes the Holy Name.

b We must not degrade the man who wears the crown of the Torah, nor humiliate the disciple who aspires to it.

c The word *tago* (crown) read as a mnemonic suggests two thoughts: (1) not to allow the disciples of another teacher to serve you; (2) no man should say, "I am a great man," and therefore must receive the homage of the world. The world owes no one a living. Every man must carve his own destiny.

d With a play on the Latin word *toga,* one teacher interprets the thought of Hillel to mean that even though we wear the garment of glory or of office, and even though we belong to the aristocracy of wealth or wisdom, we must not make a worldly use of our gifts or opportunities.

107. Torah. See note 97.

108. Waste away.

a He who uses for his own selfish ends the noble gifts he possesses loses the respect, the esteem and the confidence which he won.

b Disuse or abuse leads to decay and death. "Without personal service a divine deed loses its divine power."

SUMMARY

a In this dictum of Hillel, "A name made great," etc., the thought is suggested that we be humble, not only in speech, but in action. Listening to this plea for humility we will not be ashamed to study from every man, nor scorn to teach any man. The saintly teacher is happy to impart knowledge, rejoicing even if his pupils surpass him. The teacher is the spiritual father and he glories in the success and achievements of his children.

b The saintly sage bids men to grow constantly, not to stand still, but to be ever achieving. There is no permanency in life; "a name made great is a name destroyed." But as long as we live we must go on. Materially and spiritually we must all go from strength to strength.

c The *Nasi* Hillel warns in his maxim "A name made great is a name destroyed," against inordinate ambition. At best, the rewards of life are transitory; but he who makes a selfish, worldly use of his ability or his opportunity, the crown which he wears shall "waste away."

d The Torah is our ornament here on earth and the open sesame to life immortal. The words, "When thou walkest it shall lead

thee; when thou liest down it shall watch over thee; and when thou awakest it shall talk with thee," the Rabbis interpret as follows: When thou walkest it shall lead thee; and when thou liest down it shall watch over thee—in the grave; and when thou awakest it shall talk with thee—in the world to come." "Whoever has acquired the words of the Torah has acquired the life of the world to come." (P. A. 2:8).

e We must study the Torah, as we serve God and man not for reward, here or hereafter. The crown of the Torah is a symbol of service, not of leadership. *Noblesse oblige.*

הוּא הָיָה אוֹמֵר. אִם אֵין אֲנִי לִי מִי לִי
וּכְשֶׁאֲנִי לְעַצְמִי מָה אֲנִי וְאִם לֹא עַכְשָׁו
אֵימָתָי:

He [109], used to say [110], If I [111] am not for myself who [112] will be for me? And being for my own self [113] what [114] am I? And if not now [115] when [116]?

109. He. See note 90.

110. Used to say. See note 18.

111. I.

a The *Dubner maggid* draws a distinction between the Hebrew words *onochi* (I) and *ani* (I). *Ani,* the word used in our text, is employed by an unknown or modest individual speaking of himself, to suggest the thought of humility. Even if that which is mine is not mine for very long, wherefore should mortal be proud. The body of man is soon cast off like a garment; the scaffolding and outward trappings of the body, namely, wealth, honor, position, are soon removed. Therefore, it behooves mortal man to be humble.

b The maxim, "If I am not for myself," is interpreted as an advice to every man to help himself and not to depend upon others. The door of opportunity is pushed open by individual effort, and not through the pull of others.

c Each man, described as a world in miniature, is his own master. The time comes in everyone's life when he must be independent of parental support or the sway of his teacher's thought.

d Man is dowered with the gift, the freedom of the will, and Hillel pleads for self-control and self-mastery.

As a rule, we are open-eyed to our neigh-

bor's faults and blind to our own; but to snatch success from failure and victory from defeat, every man ought to be his own best critic to discover his shortcomings. "Virtue is the victory won by the individual himself over temptations that assail him." The battle cannot be fought nor the victory won by another. The human soul, wandering on the devious labyrinthine paths of sin, must itself essay to forsake the way of sorrow and proceed on the way of salvation. This is the most splendid, the most momentous fact in human life: that though man cannot always even half control his destiny, God has given the reins of man's conduct altogether into his hands.

e The word *ani* (I) is used mystically to include soul and body, the complete *ego*.

The body is "the temple which enshrines the divine spirit." Speaking to his disciples Hillel remarked: "As in a theatre and circus the statues of the king must be kept clean by him to whom they have been entrusted; so the bathing of the body is a duty of man, who was created in the image of the Almighty King of the world." In another conversation Hillel calls his soul a guest upon earth, toward which he must fulfill the duties of charity, and the obligations of hospitality.

112. Who.

a The words "Who will be for me" are a challenge to man to help himself. He who earns a living by the toil of his hands is

greater than the man who fears Heaven, but depends upon the world for support or sustenance.

Self-preservation is the first law of nature. In contrast to purely altruistic or socialistic ethics, Jewish morality accentuated the value of the individual even apart from the social organism. Man is a child of God, a self-conscious personality, who is to unfold and improve the powers implanted by his divine Maker, in both body and soul, laboring in this way towards the purpose for which he was created. Man was created single, says one of the sages in the *Mishnah,* that he might know that he forms a world for himself, and the whole creation must aid in unfolding the divine image within himself. Accordingly, self-preservation, self-improvement, and self-protection are the duties of every man.

b Mystically, the Hebrew word *me* (who) is referred to God. God helps him who helps himself. The epigrammatic and antithetic form of Hillel's sayings, as well as the almost mystic depth of his consciousness of God. may be seen from the words spoken by him at the festival of water-drawing. Imbued with a feeling of God's presence, he said: "If I am here—so says God—everyone is here; if I am not here, nobody is here." In like manner with reference to Exodus (20:24). Hillel makes God say to Israel: "To the place in which I delight (to go) my

feet bring me. If thou comest to mine house, I come to thine."

113. My own self.

a Lit., *le'azmi* (for my own self) from the root *ezem* (bone; substance, essence; self) for my material, intrinsic needs.

b The word *le'azmi* may be translated for my own selfish good, and Hillel argues that man owes a duty to the community in which he lives. He has social demands besides selfish needs. His very wealth puts the rich man under obligation to the community and to the country whose resources made his wealth possible.

Jewish ethics teaches man to honor his neighbor as himself. This thought the sage Hillel expressed in his Golden Rule. Stated negatively, the rule of Hillel "makes the effect upon others" the regulating principle of Jewish ethics.

"It was not by accident," argues Ahad ha-Am, "that Hillel expressed his principle in negative form. Even that 'great principle of the Law' (as R. Akiba called it), 'Thou shalt love thy neighbor as thyself,' though in form it appears to be positive, is in reality, if rightly understood, negative. If the Torah had meant that a man must love his neighbor to the extent of sacrificing his life for him, it would have said: 'Thou shalt love thy neighbor more than thyself.' But when you

love your neighbor as yourself, neither more nor less, then your feelings are in a state of perfect equilibrium, with no leaning either to your side or to your neighbor's. And this is, in fact, the true meaning of the verse. 'Self-love must not be allowed to incline the scales on the side of your own advantage; love your neighbor as your self, and then inevitably justice will be the deciding factor, and you will do nothing to your neighbor that you would consider a wrong if it were done to yourself.' (Lev. 19:33, 34). Here it is evident that to love the stranger 'as thy self' means to carry out the negative precept 'ye shall not vex him;' and if the stranger is expressly placed on the same footing as the native, this shows that in relation to the native also the intention is only that self-love must not prove a stronger motive than justice."

114. What. See note 111, and P. A. 1:14, Summary b.

a A man must be self-reliant, but not selfish.

b Man must "work out" his own salvation, yet how weak are his "unaided efforts." Therefore, Hillel teaches, "Separate thyself not from the congregation. (P. A. 2:4).

c In the words, "And being for my own self what am I," the sage Hillel sums up man's duty toward others. Even the Golden Rule is only an assertion of the essentially Jewish and Rabbinical view that "measure for

measure" (*middah keneged middah,* and *ba-middah sheadam moded modadin lo*) should be the rule regulating any one man's expectation from others (rights) while more than "measure for measure" (*li-fenim mishshurat ha-din,* or *ma-abir al-middotow*), that is to be of a forgiving, yielding disposition should be the rule indicating one's service to others (duties).

d The Jewish conception of our duty to our fellow-men is expressed in the Biblical command, "Thou shalt love thy neighbor as thyself." This refers to every man made in the image of God. Even the technical word *haber,* in Hillel's "royal golden rule," refers to every man; for he addressed himself to a non-Jew. So does the Hebrew word *rea* (neighbor) in the Biblical sentence, "Thou shalt love thy neighbor as thyself" (Lev. 19:18; compare Ibid. 34), embrace the world. J. G. Whittier reminds us that,

> "Heaven's gate is shut
> To him who comes alone;
> Save thou a soul,
> And it shall save thine own!"

Jewish ethics insists upon human solidarity. With the prophet Malachi we say to all the world, "Have we not all one Father? Hath not one God created us?"

115. Now.

a "Do it now" is the slogan for the business man, for the scholar, for the youth. Youth is the seed-time of life.

b Every man can be an ancestor. Considering that for more than four hundred years the noblest Jewish leaders were drawn from the loins of Hillel, his words, "And if not now" are prophetic.

c The phrase "If not now," etc., is frequently utilized as a plea for daily repentance. Conscious of his own frailty Hillel taught, "Trust not thyself till the day of thy death." "Return to God one day before you die" is the warning sounded by a Jewish teacher. And when his pupils asked, "Who knows the day?" he laughingly replied: "Return every day. The old must die, the young may die."

116. When.

The words of Hillel, "And if not now, when," are a challenge not to neglect life's opportunities. Time, life's most precious gift, swiftly passes from man. "Say not," Hillel urges, "When I have time, I shall study, for you may perhaps never have any leisure."

SUMMARY

a The saying of Hillel, "If I am," etc., has received the praise of Jew and non-Jew. Rev. W. O. E. Oesterley considers it as a characteristic "example of the sense of proportion so often to be found in the teachings of the ancient Rabbis." In one adage the sage asks us to be self-reliant, pleads for self-mastery and preaches selfless service. "These words of Hillel," Dr. Travers Herford writes, "are applicable as a counsel, either of mere worldly precedence, or concern the here or hereafter of the higher life." In his Jewish Theology, Dr. K. Kohler considers this maxim of Hillel, "If I am," etc., the "best summary of Jewish Ethics."

b In the three distinct sayings of Hillel, "If I am not for myself, who will be for me? And being for my own self, what am I? And if not now, when?" we note "three spheres of duty: Towards one's self, toward others, and toward the life before us." In his commentary *Tifereth Yisroel,* Rabbi Lifshitz explains the sayings as an antidote to pride, even in thought. Tempted by outward trappings of beauty, wealth and position, Hillel suggests the antidotes—If I can't master myself, I am not worthy of leadership. The humble man naturally thinks of his own shortcomings and limitations. The thoughtful man knows himself best and passing

judgment upon himself says, "What am I? Wherefore should mortal be proud?" We cannot be good by proxy. Through vicarious achievements no man succeeds. The time to begin to practice humility and all the other virtues is the living now.

c Rabbi Joshua Heller refers the three sayings of Hillel quoted in *Pirke Aboth* 1:12, 13 and 14 to three different epochs in his own life.

1. The saying of Hillel, "If I am not," etc., was spoken in his youth. Leaving Babylon as an unknown, struggling student to sit at the feet of the famous Palestinian teachers, Shemaiah and Abtalion, Hillel speaks to himself. Youth is the seed time to store up the grains of truth. Without the aid of teachers who can hand down to us the accumulated knowledge of the past we cannot be the torchbearers of tomorrow.

2. Returning to Babylon, Hillel hesitates to accept the burdens of leadership, thinking to himself that "A name made great," etc.

3. Still later in his career when, upon his return to the Holy Land, Hillel was pressed into service and chosen *Nasi,* he took as his guide Aaron, the high priest, and his life motto was: "Be of the disciples of Aaron, loving peace and pursuing peace, loving thy fellow-creatures, and drawing them near to the Torah." To his own activity no doubt refers the saying preserved in Aramaic: "Where some gather, scatter; where they

scatter, gather!" In other words, "Learn where there are teachers, teach where there are learners." Acquiring the words of the Law we possess "both this and the future world." In another connection Hillel taught, "The uneducated has no aversion to sin; the ignorant is not pious; the timid cannot learn, nor the passionate teach; he who is busied with trade cannot become wise. In a place where there are no men, strive to show thyself a man."

d For four hundred years the crown of the Torah was the heirloom of his descendants and of his disciples, his spiritual children. To this day posterity lovingly speaks of Hillel as the sage "who made the whole contents of the tradition Law his own." His saintly life was the best commentary on his immortal teachings.

שַׁמַּי אוֹמֵר. עֲשֵׂה תוֹרָתְךָ קֶבַע אֱמוֹר
מְעַט וַעֲשֵׂה הַרְבֵּה וֶהֱוֵה מְקַבֵּל אֶת־
כָּל־הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

Shammai [117] said, Fix a period [118] for thy (study of the) Torah [119]; say [120] little and do [121] much; and receive [122] all [123] men with a cheerful [124] countenance.

117. Shammai, a pupil of Shemaiah and Abtalion, was the founder of a school. After the resignation of Menahem, the "Essene," he was appointed Vice-President of the *Sanhedrin.* He flourished during the first century before the common era. In all probability he was a "Palestinian by birth, and devoted himself to the dissemination of the knowledge of the Law, and took an active part in all the political and religious complications of his native land." Though highly esteemed as leader and teacher of Pharisaic Judaism, his legal opinions, strict and severe, were rejected in favor of those of his famous opponent, Hillel, the president of the *Sanhedrin.*

It is often said that Shammai was irascible and had no patience "with the ignorant." However, he was by no means of a gloomy or misanthropic disposition. The Talmud story, that Shammai abruptly dismissed with a rebuke the heathen who came to be proselytised is explained as follows: When the foreigner first came he was received cordially. But in spite of the fact that the teacher received the heathen with a cheerful countenance, the conduct of the stranger irritated the sage, and exhausted his patience. The saying of Shammai, "And receive all men with a cheerful countenance," breathes a fine spirit of tolerance worthy of a saint.

118. Fix a period.

a The study of the Torah, the sage urges, is a fixed daily duty. Obadiah ben Jacob of Sforno reads these words of Shammai as a warning to his predecessor, Menahem, who went forth to devote himself to the service of the king, not to neglect the word of God. In his poem "Equipped for Flight," Judah ha-Levi asked, "And wilt thou flee from the service of God and long for the service of men?" When we are summoned after death before God's throne of grace, said the teacher Rab, we are asked, "Hast thou set aside a definite time for the study of the Torah?"

b The words of Shammai have been interpreted to read, Let the Torah be the chief thing in life. As the nursing, suckling child needs its mother so man needs God's word. Mystically we say the Torah is food for the soul, even as good deeds are the soul's garments.

The Hebrew word *keva* has been interpreted to mean to "rob" time; we must rob time from our daily pursuits for the study of the Law. The eternal claims of the Torah must take precedence over those of the transient trivial affairs of the day. We must sanctify a part of each day in meditating upon God's Word.

c The advice of Shammai has also been translated to read: Consider the Torah as "fixed and unchanging," the same Law for stranger and sojourner, for Jew and non-Jew. Unlike the school of Hillel, who would be lenient

in their interpretation of the Law when applied to others and placed themselves under greater restrictions than the Law requires, the teacher Shammai taught that the Torah must be the same for all.

Moreover, the Torah is fixed and does not change in the rolling centuries. "The word of God is to be received with reverence and accepted without question. It is fixed and cannot be modified to suit human convenience." As the Yerushalmi expresses it: He who fixes a time for the Torah destroys his Torah.

The Torah must be the corrective of our times. Time cannot be the test and touchstone of the Torah.

d The dictum of Shammai is also translated as follows: Make your study fixed or permanent. Through concentration, fixing our attention upon what we study we best remember it. Of course we must depend on the help of God. Without divine aid not even Moses remembered what he was taught. However, though confident of God's blessing, man must make use of the elemental aids to memory and be mindful of what psychologists call "the economy of learning." The teacher must adapt his thought and choose his illustrations to reach the mind of his pupil. From the single word *keva* commentators draw the following helps to memory: Continuity (of time, place, book and subject matter); diligence, determina-

tion, thoroughness, clarity, audible study, distinct pronunciation, brevity, equanimity, sedateness, repose, pleasant surroundings, good paper and readable print, repetition and concentration.

119. Torah. See note 107.

Study the Torah and sacrifice for it so that it becomes thy Torah. Because Moses was ready to make the supreme sacrifice for its sake we speak of it as the Torah of Moses. So also do we designate it as the Torah of Israel. "Our great claim to the gratitude of mankind is that we gave to the world the word of God, the Bible." Meditating in the Torah daily we realize that the Torah is our sole *raison dêtre*.

120. Say. See note 142.

a Man is a speaking animal. However, the wise man, be he teacher, or leader, should be chary with his words lest his exposition confuse the pupil. Brevity is the soul of wit, and of wisdom.

b Promise little. The classic illustration is the Bible story of Abraham and Ephron. Ephron promised much but did little. Abraham, on the other hand, characterizing his hospitality as merely the giving of a morsel of bread, provides a sumptuous meal.

c We must be brief even in prayer. The shortest supplication on record is that of Moses when he prayed for his sister Miriam, in the words, "Heal her now, O God, I beseech Thee."

121. Do.

a Deeds must not belie our words. We teach by example better than by precept. We must practice what we preach. Actions speak more eloquently than words. The preacher's life is his best sermon.

b Works must exceed wisdom. Deeds establish the Torah and make it fixed and permanent. Before one can teach one must study. We must know the basic facts of life before we philosophize upon them. But knowledge and philosophy must lead to action. "First correct thyself," the Rabbis advise, "then correct others."

122. Receive. Greet all, even the unworthy, in a friendly manner. As the Arab proverb runs, "Do not say good-morning as though you mean good-night." A kind word spoken to the poor man is more blessed than a gift. A comforting word spoken to the man bowed down with care or burdened with grief makes his heart glad. A smile is a universal language and, like a magic key, unlocks every heart. Surely we must greet our friends with a cheerful countenance.

123. All men. The Hebrew word *adam* (man) used in the text, at times designates the *vir magnus*. Prefixing to the word *adam* the definite article "the" then it is used to include the heathen. The thought of Shammai is that the rich and the poor, the illiterate and the learned, the irreligious and the religious, should be treated alike.

Even the heathen is fashioned in God's image.

124. Cheerful countenance.

a "Greet men quickly," runs an ancient proverb, "and do it cheerfully." We must meet with a smile at all times and everywhere, even strangers who waste our time and deprive us of the opportunity to study the Torah.

b We must be cheerful even in thought. Literally, the words of Shammai read, "Receive all men with the look or expression of a pleasant face." A smiling face is an index of a cheerful heart. Not with pretense or make-believe, but with a sincere, cheerful cordiality must we receive all men. To influence people for good we must show them a friendly face. The saint is the last one to condemn the sinner. Often the responsibility for evil may rest upon the head of the good man.

c A cheerful disposition makes for friendship, success, happiness. True riches is contentment. The wise man prays, "Give me neither riches nor poverty; feed me with my allotted bread." "Keep discontent far from thee," says a medieval writer; "envy a man nothing save his virtues."

Every man must rejoice in his portion. "A tranquil heart," we read in the Book of Proverbs, "is the life of the flesh, but envy is the rottenness of the bones." The physical health is often undermined by these

"moral ailments." "A merry heart is a good medicine." "Remove sorrow far from thee," is the doctrine of the sage; "for sorrow hath destroyed many, and there is no profit therein. Envy and wrath shorten a man's days; and care bringeth old age before its time." The man who has a cheerful outlook on life and meets "the buffets of fortune with a smile has within him the source of well-being, physical and mental, and moral as well."

SUMMARY

a The dictum of Shammai, "Fix a period," etc., is a suggestion to all men to consider the claims of the Torah pre-eminent. Man does not live by bread only. Man's chief business in life is the study of the Torah.

b The teacher and pupil alike must bear in mind the advice, "Say little," etc. Using the economic methods of teaching and presenting his message clearly, briefly, and with enthusiasm the lesson will be retained by the pupil. However, both pupil and teacher must realize that learning must be translated into life. The ideal teacher "preaches well and acts in conformity (with his words)."

c Service is the test of character. Receiving all men cheerfully we illustrate under trying circumstances the rules of saintliness. In a famous Talmudic story, the hero cries, "Either friendship or death." Every man craves for companionship. "The isolated life is an unnatural life." We all need sympathy, affection, fellowship. "In fellowship religion has its founts." "The fire of the higher life is the product of many flames; separate them and you trample it out." See note 57.

d The saying of the Sage Shammai "Fix a period," etc., is considered a commentary upon the words of Simeon the Just that the moral world is pillared on the Torah, service and deeds of loving kindness. A noble life is the best commentary on our religion. By the divinity of our deeds we give witness to the divinity of our Truth.

רַבָּן גַּמְלִיאֵל אוֹמֵר. עֲשֵׂה לְךָ רַב
וְהִסְתַּלֵּק מִן הַסָּפֵק וְאַל־תַּרְבֶּה לְעַשֵּׂר
אוֹמָדוֹת:

Rabban [125] Gamaliel [126] said, Provide [127] thyself a teacher [128], and be quit [129] of doubt [130], and accustom [131] not thyself to give tithes [132] by a conjectural estimate [133].

125. Rabban.

a A title given to most of the presidents of the Palestinian colleges who succeeded Hillel.

b Literally, the teacher of all; a title greater than that of Rabbi, my teacher or master; the designation Rabbi is a more honorific title than Rab (master); the greatest honor of all, for a teacher is to be designated without any title but by the mere name; such as Hillel or Abtalion.

126. Gamaliel, son of Simeon, grandson of Hillel and best known as Gamaliel the Elder. He belonged to the first generation of *Tannaim;* and was a contemporary of the Roman Emperor, Caligula. The apostle Paul claims him as his teacher.

The King Agrippa I and Cypros, the Queen, are said to have often taken counsel with him and trusted his judgment. As president of the Sanhedrin his great personality molded this highest religious council into an important institution. Like his grandfather Hillel, Rabban Gamaliel introduced for the sake of the social order many important legal ordinances which aimed chiefly to promote the public welfare.

The word "received" is not used in connection with this sage Rabban Gamaliel, because it is suggested he merely explains the thought of Shammai and continues his father's traditions.

When Rabban Gamaliel, the Elder, died, his colleagues mourned that the glory of the

Torah ceased and that purity and piety disappeared from the earth.

127. Provide. See note 54.

a Even the authorized teacher should provide himself a teacher lest he fall into error. The sage Raba would consult in difficult ritual cases technical experts, even though theoretically he was more learned than they.

b Have faith in your teacher and you will be quit of doubt. Make the community teacher who is worthy of your confidence also your guide. Let the fear of thy master be unto thee as the fear of Heaven.

c One interpretation of the dictum of Rabban Gamaliel, "Provide," etc., is, Study diligently that you, yourself, may be worthy to be a teacher.

128. Teacher. See note 55.

129. Quit.

a Recognizing the authority of a teacher we are released "from the clutch of doubt." Whatever doubts a man may have touching belief or concerning the legal aspect of a question he should not depend on his own judgment. Consulting the higher authority he will dissolve his doubts.

b The sage Gamaliel suggests that each man study from a single teacher and not in butterfly fashion flit from authority to authority. Especially in times which are out of joint a leader will be more certain of his facts and

less inclined to be wobbly in his faith if he provides himself with an authorized teacher.

130. Doubt.

a The word doubt is used here in the sense of uncertainty, difficulty, or dilemma. He who measure his tithes, runs a *Mishnah* tradition is praised more than the one who merely counts them; to weigh the gift is better still.

b Doubt (skepticism) is not discouraged. "To a certain Jewish mystic of the last century, R. Moses Loeb, of Sasow, the question was put by one of his disciples to the effect, 'Why did God, in whom everything originates, create the quality of skepticism?' The master's answer was, 'That thou mayest not let the poor starve, putting them off with the joys of the next world, or simply telling them to trust in God, who will help them, instead of supplying them with food.' We venture to maintain with the mystic that a good dose of materialism is necessary for religion that we may not starve the world."

Jewish philosophers encourage intellectual freedom. Belief, they argue, is not "the great leap in the dark." Faith begins where knowledge ends. In physical science no less than in religion we are compelled to make use of faith. "The man who renounces theory altogether, and seeks to construct a pure science with certain facts alone must give up the hope of any knowledge of causes and, consequently of the satisfaction of reason's demand for causality."

The soul's second sight reveals God more surely at times than the logic instrument named the "mind." "We see, yet not with the eye; we hear, yet not with the ear; we speak, yet not with the tongue." However, the warning of Rabban Gamaliel, "And be quit of doubt," is pertinent because even honest doubt may degenerate into indolent disbelief.

c The Rabbis counsel against an overweening positiveness, and advise us to be less dogmatic in our attitude to things. In legal matters, however, the judge is admonished to give preference to the litigant who asserts a "certainty" rather than to his opponent who pleads ignorance or asserts in his plea a probability or a "perhaps."

d In our text Gamaliel urges all to be free from doubt in all things. When a man is in doubt whether he transgressed or not his remorse is less poignant and therefore his punishment is greater.

131. Accustom.

Lit., "Do not increase" your tithes, etc. By a concrete example of tithes Rabban Gamaliel explains his saying, "Be quit of doubt." We must not give tithes by a conjectural estimate.

132. Tithes.

a Lit., the tenth part of anything. In the Torah various tithes are enjoined: The first tithe *maaser rishon* is given to the Levite; and the Levite in turn gives to the

priest a tithe of his tithe; the second tithe is consumed by the owner in Jerusalem; and the poor man's tithes are given every third year.

b With a play upon the Hebrew word *maaser* reading it "my share," the thought is suggested that the tithes are a recognition of the gifts that come to us from God. The giving of tithes blesses the giver with wealth. In the Midrash story when the owner of the fields gave tithes properly, God was, so to say, the priest, content with a tenth portion of the produce of the fields; but when after his demise his children cut down on the tithes the harvest in the field grew less in proportion. God, as it were, became the owner of the field and gave man, the priest, his tithe.

133. Estimate.

a In the words "Accustom not thyself to give tithes, etc.," the sage warns against giving tithes by guess work or conjectural measure. He who once increases his tithes may at other times decrease them.

b The dictum of Rabban Gamaliel against the conjectural estimate used in connection with the giving of tithes has received a wider application. It has been used as a plea not to condemn through guess work, conjecture or circumstantial evidence. The judge is urged to decide not by appearances, but according to the injunctions of the Torah. Appearances are often deceitful. "Not everything is gold that glitters." In life, too, the injunction of Gamaliel holds true. We must

not judge by the ephemeral, the transient or surface values.

The words of the sage in our text are a plea for authority. "From a combination of many causes," says a renowned English author of the past generation, "we are passing now into a sea where our charts fail us, and the stars have ceased to shine. The fool clamors that he is as wise as the sage, and the sage shrinks from saying that it is not so. Authority is mute; and there is no longer any word of command. In place of the pilots who stood once at the helm, gave their orders and compelled obedience, we have crews now, all equal, who decide by the majority of votes." Just as in the giving of tithes, we must be quit of doubt so all our duties should be defined and all our doubts resolved by the authoritative voice of the teacher.

SUMMARY

a In his plea, "Provide thyself a teacher, etc.," Rabban Gamaliel suggests the thought that every man, be he teacher, leader or disciple, needs a guide and mentor. Education has been defined as the proper adjustment of the child to the spiritual heritage of the race. Providing ourselves with a teacher, he opens for us the gateways to our civilization.

Life is an unchartered ocean. Not to flounder hopelessly upon its stormy waves, to "be quit of doubt" we need the staying anchor of a wise captain to guide us safely to port. As an illustration of his advice, "And be quit of doubt," Gamaliel warns against giving tithes by a conjectural estimate. Too much is as undesirable as too little. The ritual rule "Every addition (of limb or organ) is considered equal to its entire absence," applies in the realm of life. In charity or in morals the maxim holds, "He who adds (to the truth or to the precept) diminishes it."

b The thought of Rabban Gamaliel may also be understood as a commentary upon the saying of the men of the Great Synagogue. Providing ourselves with a teacher, we are deliberate in judgment. Presenting our thought to disciples we clarify the truth in our own minds. Keeping within the fence raised round the Torah we do not lose our-

selves in the labyrinth of life. Faithful to the traditions of the fathers and not obeying every haphazard impulse nor following every conjecture or guess in the province of morals the will is strengthened, and life is sanctified.

In our spiritual transition we pass through the clouds of doubt. Under the guidance of a wise teacher the fogs of skepticism are dissolved by the breaking down of belief and the stubborn facts of life are transfigured by immortal faith.

שִׁמְעוֹן בְּנוֹ אוֹמֵר. כָּל־יָמַי גָּדַלְתִּי בֵּין
הַחֲכָמִים וְלֹא מָצָאתִי לַגּוּף טוֹב
מִשְׁתִּיקָה וְלֹא הַמִּדְרָשׁ עִקָּר אֶלָּא
הַמַּעֲשֶׂה וְכָל־הַמַּרְבֶּה דְּבָרִים מֵבִיא
חֵטְא:

Simeon [134], his son [135], said, All my days [136] I have grown up [137] amongst the wise [138], and I have found [139] nought better [140] for a man [141] than silence [142]; not learning [143] but doing [144] is the chief [145] thing; and whoso multiplies [146] words [147] occasions [148] sin [149].

134. Simeon, the Second, a son of Gamaliel the First, belonged to the first generation of Tannaim. He is not given in the text the title Rabban, because it is suggested his saying dates from the time of his pupilage. As president of the Sandhedrin he worked with energy, courage and discernment.

Though not of the extreme party of Zealots, he aided with the War Party in the revolt against Rome. Josephus, his adversary, praises him as a circumspect and energetic leader, who "would have carried the revolt to a successful conclusion if his counsel had been consistently followed." During his administration he broke the poultry trust of his day to make it possible for people of modest means to bring offerings to the Temple. "We must not impose," this sage taught, "man-made restrictions or regulations upon the people which the majority cannot endure."

The character of the scholar may be gauged by the single quotation in *Pirke Aboth,* "All my days, etc.

135. Son. Simeon was the son of Gamaliel the First.

136. Days. The words "All my days," show his innate nobility and modesty; and even later, when he became *Nasi,* he was deferen-

tial to the wise, just as in the days of his youth.

137. Grown up. In the words, "have grown up," we read a conscious, careful effort to improve his days as he grew into manhood. Character training must not be left to haphazard chance.

138. Wise. See note 35.

139. Found. Even though he searched for it he did not find it. Usually the proverb holds true, "If one tells thee, 'I have toiled (studied) and achieved nothing,' do not believe."

140. Better. Frequently the Hebraic word *Tov* used in the text is applied figuratively to the Torah.

141. Man.

a Lit., *laguf* (for the body or self). Indiscreet speech results in bodily suffering. As a Yiddish proverb teaches, "A blow is forgotten, a word (of rebuke, or censure, or criticism) sticks in the memory."

b The word "man" in the text may refer to the ignorant or brutish man who is advised to stifle his passionate yearnings. To starve

(to check by not satisfying) our animal appetites or passions is the most satisfactory antidote to a low, evil, or degenerate desire.

However, in spiritual things we may give voice to our thoughts and not curb our noble cravings.

142. Silence. See note 120.

a Silence is described in the Talmud as the "best of all spices" (virtues). If speech is "silvern, silence is golden;" and it is golden, we may add with Goethe, if you have nothing to say.

It is speech which distinguishes man from the beast, and man must use this gift wisely. "Silence is deep as eternity; speech is shallow as time." Of the conqueror it was said:

"I have done one braver thing
Than all the worthies did;
And yet a braver thence doth spring,
Which is to keep that hid."

A modern proverb reads, "A silent man's words are not brought into court." But in Rabbinic literature the rule holds that in matters of testimony silence is consent. Silent meditation is God's highest praise. The silent man is the wise man. "A fool

cannot be silent;" his voice is known "by the multitude of words." The Chinese say that "A man of sense talks little and listens much," for a great talker "never wants for enemies." Current among many peoples are the proverbs: "Empty wagons make the most noise;" "Full vessels give the least sound;" "The more understanding, the fewer words"; "We have two ears, two eyes and but one tongue, to the end that we should hear and see more than we speak." "Death and life are in the power of the tongue." (Prov. 18:21).

b Of course evil speaking is forbidden. The tale-bearer "speaketh like the piercing of a sword." A good man of evil speech is aptly likened by the Rabbis "to a palace built next to a tannery." But even idle talk should not be encouraged, "for harmless speech easily degenerates into dangerous speech." A subtle innuendo may "poison the heart." Thrice daily we pray, "O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb; yea, let my soul be unto all as the dust."

However, we cannot always impose upon ourselves the rule of silence. At times we are commanded to rebuke our neighbor, "and not bear sin because of him." The best guarantee of a healthy public opinion is free speech. To screen a guilty individual is to wrong the community. To ignore wrong-

doing by our silence is to share in it. "Faithful are the wounds of a friend," reminds us the wise king, "and the tender mercies of the wicked are cruel." "Reprove a friend," says Ben Sira, "It may be he did it not; and if he did something, that he may do it no more. Reprove thy neighbor; it may be he said it not; and if he hath said it, that he may not say it again. Reprove a friend; for many times there is slander; and trust not every word." "Reprove thy erring brother," a later teacher writes, "and so lead him gently heavenwards."

The thought of the sage Simeon, however, is that we should remain silent under provocation. The Rabbis admonish us, "Be thou the oppressed rather than the oppressor." They who suffer wrong and requite it not, they who are reviled and retort not, are God's lovers, of whom it is written that they are glorious as the sun in its noonday splendor. He who has a forgiving spirit is himself forgiven. Silence in the presence of our teachers and leaders leads to wisdom and happiness.

c Silence leads to success. Expressing our innermost thought in idle words we fritter away our energies and fail to carry our ideas into action. Surely, in our age, Mr. Glenn Frank suggests we ought to be on our guard more than ever against "the perils of talking," because we have new instruments, such as the talking machine, the radio, and the

many forms of the press, "that extend the range of our talk." With Thomas Carlyle he warns us against the great weakness, "to think we have done a thing when we have said it."

"There are two ways," writes a modern psychologist, "of raising the level of a river. The positive way is through sending a greater flow of water down the stream, adding to the sum total of the water, and thus, inevitably, raising the water level. The other, or negative way, is by damming the stream, thus causing an accumulation of water by obstruction, or resistance. What is true of a river is also true of Conscious Energy." The Conscious Energy of the organism is like a stream or brook. It accumulates power as it is dammed up. We may harness our energies by a positive principle of adding or stressing a new or higher aspect of things, or negatively by placing an obstacle in the path of our Conscious Energy. Silence stores up as a reservoir the stream of our thought. Released through words we disperse our energy and allow it to flow away from us. "Talk does not cook rice," say the Chinese. Silence helps us to accumulate power and momentum to surmount the difficulties and obstacles which bar the path to success. Tallyrand noticed that all successful men "know how to hold their tongues."

Locked up in our personality our ideas stimulate action and transform idle and wasteful speculation into noble achievement. Silence is the master key with which we unlock our creative forces and release them to do our bidding.

143. Learning. See note 119.

a For two thousand years learning was "the sole claim to distinction" recognized by Israel. "The scholar," says the Talmud, "takes precedence over the king."

The Torah is Israel's life, and length of days. "Whilst loving and studying the Torah," Rabbi Akiba teaches in the famous parable of the Fox and the Fishes, "we may be in great danger from our enemies; but if we were to give up its study, we would speedily disappear and be no more."

b We must study the Torah for its own sake and not to derive profit from our studies. We must not use it, in the Mishnah phrase, "as a spade, to dig wherewith nor as a crown wherewith to aggrandize oneself." "Say not," the Talmud warns, "I will study the Torah in order that people may call me sage or master." We should study the word of God from pure love of God, "to cleave more closely unto Him through the knowledge and understanding of His word."

c Even though learning is so highly prized, it is not the chief thing in life. Intellect must be "the handmaid to conscience." The ideal man is he who preaches well and acts in conformity with his words.

144. Doing. See note 121.

The goal of learning is a noble life. Research must bring results. Our wisdom is judged by good deeds. "Conduct," Matthew Arnold taught, "is three-fourths of character." Learning must lead to life. "The righteous among the Gentiles," Judaism declares, "have a share in the life eternal." Finely does an old teacher exclaim, "I call heaven and earth to witness that whether it be Jew or Gentile, man or woman, man-servant or maid-servant, according to their acts does the Divine Spirit rest upon them." "Salvation," another authority declares, "is attained not by subscription to metaphysical dogmas, but solely by love of God that fulfills itself in action. That is the cardinal truth of Judaism."

145. Chief thing; the goal of life. The *summum bonum* in the opinion of the sage Simeon is not wealth, nor wisdom, but a noble character.

146. See note 142.

Multiplies, needlessly. Speech over-emphasized detracts from its effect. The man who shouts his honesty from the housetops is not believed. The patriot who protests too much is not trusted.

147. Words. See note 138.

The dictum of Simeon refers to idle or superfluous words in conversation or teaching. Surely lying, slanderous, immodest speech is forbidden. But even the wise are warned to be brief when the useful or necessary word is to be spoken. Though the tongue of the righteous "is as choice silver" in the multitude of words "there wanteth not transgression."

148. Occasions. Multiplying words we bring out the latent evil in man.

149. Sin.

a Literally, to "fail," or to "miss" the mark.

b If the leader of a community contents himself with talk and does nothing to improve conditions by deeds, the guilt is his.

c Multiplying words the teacher confuses the pupil; and the leader clouds the issue. For the multitude of trees we cannot see the forest. The needless word blinds us to our duty.

SUMMARY

a The sage Simeon suggests to all to grow up amongst the wise. "He that walketh with wise men shall be wise; but the companion of fools shall smart for it." The phrase, "grown up," teaches us that life is a growth. The bird "liberated from its cage" soars into an ampler air. Man must go from "strength to strength."

b Mindful of the thought of King Solomon, "A prudent man concealeth knowledge; but the heart of fools proclaims its foolishness," our author counsels silence. "A fool's vexation is presently known; but a prudent man concealeth shame."

Words are to be guarded as precious treasures. Unspoken, they belong to us and we rule over them. Once uttered, they belong to others and become our masters.

c The Rabbis never weary of reminding us that the one thing God requires above all is—"the heart." "The whole worth of a benevolent deed lies in the love that inspires it." "The essence of goodness is good intent." "He who serves God from any motive save love of service is a sordid and useless creature; better had he never been born." Like the Ark of the Covenant the "good man will be golden within as well as without."

The study of the law was the "auxiliary of the religious life," not the substitute for it. Without purity of act and aim it was useless. "He, who is learned in the Torah," the Rabbis declare, "but hath not the fear of God before his eyes, is like a treasurer who possesses the keys of the inner doors, but lacks the keys of the outer ones. How shall he enter?"

"To be good is not enough; to do good—yea, that is the great thing in life."

רַבָּן שִׁמְעוֹן בֶּן־גַּמְלִיאֵל אוֹמֵר. עַל־
שְׁלֹשָׁה דְּבָרִים הָעוֹלָם קַיָּם עַל־הָאֱמֶת
וְעַל־הַדִּין וְעַל־הַשָּׁלוֹם. שֶׁנֶּאֱמַר אֱמֶת
וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ בְּשַׁעֲרֵיכֶם:

Rabban [150] Simeon [151], the son of Gamaliel [152], said: By three [153] things is the world [154] preserved [155]; by truth [156] by judgment [157] and by peace [158]; as it is said, (Zechariah 8:16). Execute the judgment of truth and peace in your gates.

150. Rabban. See note 125.

151. Simeon, a Tanna of the third generation; the son of Gamaliel II, and grandson of Simeon I (see P. A. 1:17), and father of Judah, the prince, the redactor of the *Mishnah.*

We get a glimpse of the troublous times in which he lived when we recall his words: "Our forefathers knew suffering only from a distance, but we have been surrounded by it for many days, years, and cycles that we are more justified than they in becoming impatient." "Were we, as of yore, to inscribe upon a memorial scroll our sufferings and our occasional deliverances therefrom, we should not find room for all."

When the Bar Kokeba war broke out, Simeon was a youth residing in Bethar and fortunately escaped the massacre of that famous fortress. Instructed in the Torah and trained in the sciences of his day, Simeon, a descendant of the house of Hillel, was deemed worthy to be president of the Sanhedrin when it reconvened at Usha. Though personally modest and a lover of humility, Simeon ruled firmly the internal affairs of the Jewish Community. He strengthened and increased the authority of the patriarchate and promoted "due respect for learning." Realizing as the teachers of the Talmud did that our sacred Scriptures

must at times be interpreted figuratively, he scrupulously safeguarded the authority of the Torah. Jealously he guarded the rights and the dignity of woman; and sacredly protected the rights of the slaves. Protecting the rights of the individual, he nevertheless taught that "The weal of the community is more important than the interests and rights of any single individual."

Of the school of Hillel, Rabban Simeon inclined as Halakist toward "the lenient interpretation of the laws." Simeon's decisions, based on his intimate acquaintance with the Torah and Tradition and "mostly founded on sane common sense," have with three exceptions "been accepted as valid." Frequently he cites the conditions of the past, which he learned from the traditions of his house, and which are highly important for the knowledge of older customs and habits. He speaks of "the earlier festive celebrations in Jerusalem on the fifteenth of Ab and on the day of Atonement; of the customs followed there at meals when guests were present; of the work on the pools of Siloah; of the nature of the marriage contract and the bill of divorce." The Sage Simeon sings the praises of the Samaritans, who observe more strictly than did the Israelites such commandments of the Torah as they recognized.

As Haggadist, his fame rests upon these sayings, recorded in his name, "Great is

peace, for Aaron the priest became famous only because he sought peace;" "Justice must be accorded to non-Jew as to Jew; the former should have the option of seeking judgment before either a Jewish or a pagan court." "It is unnecessary to erect monuments to the pious; their sayings will preserve their memories."

152. Gamaliel II, son of Simeon I.

153. Three: Truth, Justice, and Peace are a three-fold cord not easily snapped asunder. Resting upon these life principles the moral and social constitution of the world is made permanent and enduring.

154. World. See note 20.
The ideal or spiritual world.

155. Preserved.

A distinction is drawn between the thought of Simeon the Just, who said the world is based or pillared upon three things, namely, "The Torah, the Temple service, and the practice of Charity," and the thought of Rabban Simeon, the son of Gamaliel, who taught that the world is preserved by three things, namely: "Truth, justice, and peace." Simeon the Just, thinks of life's fundamentals, the goal of humanity, while Rabban

Simeon, the son of Gamaliel, suggests a *modus vivendi* for the inhabitants of the world. To survive man needs justice, truth, and peace.

156. Truth.

a Truth is one of God's attributes. The words of Jeremiah, "The Lord God is the true God," is also interpreted to mean that our God is the God of Truth. As the Psalmist expresses it, "The God who keepeth truth forever, is come to judge the earth; He will judge the world with righteousness, and the peoples with equity."

We echo this thought in our liturgy when we say the words, "The God in heaven is the God of truth, and whose Law is truth and whose prophets are prophets of truth." Truth is "God's own seal."

b Of the wise man it is said, "He acknowledges the truth." The ideal, or saintly man who in the phrase of the Psalmist dwells upon God's holy mountain "speaketh the truth in his heart" and "sweareth to his own hurt, and changeth not." Of the seven kinds of theft the most heinous, the Rabbis say, is to "steal the mind" (i. e., to deceive by creating a false impression). False speech is like idolatry; the liar is an outcast from the Divine fellowship. Men punish him, too, for he is not believed even when he speaks

the truth. Keep your promise to children, the Talmud exhorts us, lest you teach them "to slight the truth."

c The Bible repeatedly emphasizes the duty of truthfulness. "Ye shall not deal falsely, nor lie one to another," runs the command in Leviticus. The men whom Moses selects as judges and rulers over his people are to be "men of truth." "Love truth and peace," cries Zechariah. The Palmist, too, in one of the noblest utterances of the Psalter, exclaims, "Lo, Thou desirest truth in the inward parts; create in me, then, a pure heart, O God!" And the sage bids us "Strive for the truth unto death." On the other hand, falsehood is hateful, so hateful that it is included among the great sins condemned by the Decalogue. The Ninth Commandment is a warning against it. "Lying lips," says the well-known maxim, "are an abomination to the Lord;" and "a lie is a foul blot on a man." Nor can falsehood ever really prosper. It is inevitably seen to be the cheat it is. "The lip of truth shall be established for ever; but a lying tongue is but for a moment."

Significant is the warning, "Ye shall not steal, neither shall ye deal falsely, nor lie one to another," which puts the offences of false action and untruthful speech into the same category with the heinous crime denounced by the eighth Word of the Decalogue. Deception in business is robbery.

d With equal force do the Rabbis inculcate the strict rules of integrity. Without truth human society cannot exist. Sternly they reprobate certain commercial offenses which seem to have been considered venal in their day, as they are so deemed in ours—the making of "corners," for example, in commodities, particularly in foodstuffs. The receiver of stolen goods, they further declare, is worse than the thief.

"The honest tradesman will be true to his bond. What he has said he will fulfill. He will be honest even in thought. Once he has made up his mind to take a certain price for his goods, he will not raise it if he has the chance. Nor will he demand twice the amount of his debt, in order that he may the more easily recover the true amount. Overreaching of every sort he will abominate. His lightest word, his yea and his nay, will be righteous. And the buyer must be as honest as the seller."

Our literature is full of injunctions on the point that honesty is a debt due from us to our neighbor—to every man, without distinction whatsoever. Deceit is always a flagrant sin, no matter who the victim of it may be. "Righteousness, righteousness shalt thou pursue." "Why," asks an old teacher, "is the word repeated? To teach that we must be honest whether we gain or lose, both in act and in speech, towards both Jew and Gentile."

e Mystically we speak of this world as the world of falsehood and make-believe; while the future world is described as the world of truth. The prophet Zachariah describes the new Jerusalem as the City of Truth.

157. Justice. See note 69.

Under the general name of Justice, Rabbinic literature includes in the fine summary of Professor George Foot Moore: "*First,* fair dealing between man and man, the distributive justice which gives to each his due; *second,* public justice, the function of the community in defining and enforcing the duties and rights of individuals and classes; and, *third,* rectitude or integrity of personal character." Justice is superior to compromise. In "The Ethics of Judaism" Professor M. Lazarus draws our attention to the words of Isaiah, "And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever," and he remarks that in recent times, Hobart has in the spirit of the prophet brought into prominence the connection between the idea of justice and the idea of peace. Peace, he maintains, or the avoidance of conflict, is the actual result and, therefore, ethically speaking, the reason of justice. Every wrong done undermines peace, but justice secures it against disturbance. Eleazar ben Pedath, on the other hand, talks like a disciple—or a teacher—of Hobart, when he says that "the world continues to exist

through him who, in the midst of a quarrel, puts constraint upon himself" (according to the standard and on the ground of justice). "By virtue of the idea of justice individuals are consolidated into society under the sway of law."

The fruitful germs of this development of the notion of equity may be found in the ethics of the Bible, and to a more striking degree in the ethics of the Talmud. Through justice, truth and peace prevail, and the world is filled with loving kindness.

158. Peace. See notes 93 and 94.

SUMMARY

a The Sage Rabban Simeon, the son of Gamaliel, sums up the essentials of right living in his averment "By three things," etc. These ideals belong chiefly to the sphere of "human intercourse." He bases his thought upon the words of Zechariah, introduced by the words, "as it is said," (the usual Rabbinic formula for introducing Bible quotations), "Execute the judgment of truth and peace in your gates." The gate, the place of the business of a city, in former times, was also the location of the city's courthouse. When justice is done at the gates, the Rabbis say, then the people will not be forced to leave through the gates in exile.

b Speaking of international relationships, Mr. Calvin Coolidge said:

"We shall have to realize that the highest law is consideration, co-operation, friendship, and charity. Without the application of these there can be no peace and no progress, no liberty, and no republic.

"With law and charity as our guides, with that ancient faith which is only strengthened when it requires sacrifices, we shall anchor at last in the harbor of justice and truth. The same Pilot which stood by the side of the Great Discoverer, and the same Wisdom

which instructed the founding fathers of our republic, will continue to abide with us."

What a fine commentary these words are upon the dictum of Rabban Simeon, the son of Gamaliel! The three-fold bond by which the fabric of the world is held together is composed of the magic, sacred strands: Truth, Justice, Peace. These deathless ideals that permeate the whole of Rabbinic literature, not only preserve the world, but if lived, will also unite all people into one common brotherhood to establish the Kingdom of God on earth.

רַבִּי חֲנַנְיָא בֶּן־עֲקַשְׁיָא אוֹמֵר. רָצָה
הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת־יִשְׂרָאֵל
לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹות.
שֶׁנֶּאֱמַר יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל
תּוֹרָה וְיַאְדִּיר:

"Rabbi Hanania, the Son of Akashia, said, 'The Holy One, blessed be He was pleased to make Israel worthy; wherefore, He gave them a copious Torah and many commandments', as it is said, 'The Lord was pleased, for His righteousness sake, to make the teaching (Torah) great and glorious (Isaiah 42:21)'."

a This *Mishnah* (Makkoth 3:14) is subjoined as an apt epilogue to each chapter of *Pirke Aboth,* as embodied in the synagogue liturgy. The teacher Rabbi Hanania, who flourished in the second century of the common era and belonged to the third generation of Tannaim, voices the Jewish conception of the Chosen People. Universal as is the appeal of Rabbinic literature, nevertheless the Rabbis, like the prophets, have constantly emphasized the election of Israel. Israel is the Chosen People because of the Torah. At the beginning of Israel's history, God spoke these words (Exodus 19:5, 6): "Now, therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine; and ye shall be unto Me a kingdom of priests and a holy nation." This Bible statement is amplified in the significant Jewish prayer, "Thou has chosen us from all peoples; Thou has loved us and taken pleasure in us, and hast exalted us above all tongues; Thou hast sanctified us by Thy commandments, and brought us near unto Thy service, O our King, and hast called us by Thy great and holy name." Clinging to God's commandments, Israel is worthy to be a prince, ruler, witness, a light unto the nations. "Israel is not a nation, to the Rabbis at least, by virtue of race or of certain peculiar political combinations." This thought the Gaon Saadiah expressed in the words, "Because our nation is only a nation by reason of its Torah."

In his *Kozari* Judah ha-Levi expounds the thought of Rabbi Hanania by saying that Israel is the heart of mankind. "The revelations of Sinai, upon which the religion of Israel was based, are an indisputable fact," he declares, "witnessed by tens of thousands of Israelites. God revealed Himself first to them, because they, before any other, showed themselves capable of knowing Him. It became their mission, therefore, to carry the truth to all the rest of mankind, just as the heart sends the blood all over the body, giving it life. The obligations imposed upon the Jew by his religion are multiplied in order that he might find direction in his every step towards spiritual perfection, and that his every action might be performed in the name of the divine law." The hope of the coming Kingdom of God is described in Rabbinic literature as the "very essence or Truth of the Torah," and the Rabbis also point out the fact that it is Israel's divine destiny to usher in God's Kingdom on earth. In God's name the Rabbis say to Israel, "If you will not make known my divinity (divine nature) to the nations of the world, even at the cost of your lives, you shall suffer for this iniquity." Confident that "the Lord shall be King forever and ever," God says to the angels, "If my people decline to proclaim Me as King upon earth, My Kingdom ceases also in heaven."

b This Rabbinic belief in "the election of Israel"—an unformulated "dogma," as the

theologian Solomon Schechter calls it, "rests on ample Biblical authority." But the *sine qua non* of this election doctrine is obedience to the Torah. Our history has corroborated the mystic thought that God, Israel, and the Torah are one. The Torah is Israel's Tree of Life. "When Israel lost itself, or began to work at its self-effacement, it was sure to deny its God. The selection of Israel, the indestructibility of God's covenant with Israel, the immortality of Israel as a nation and the final restoration of Israel to Palestine, where the nation will live a holy life on holy ground, with all the wide-reaching consequences of the conversion of humanity, and the establishment of the Kingdom of God on earth—all these are the common ideals and the common ideas that permeate the whole of Jewish literature extending over nearly four thousand years." The Rabbis would be the first to sign Israel's "death-warrant" as a nation if the Chosen People would give up "its allegiance to God, its Torah, and its divine institutions."

c Moreover, this rather exclusive doctrine of a Chosen People has also universal implications. Not only is Israel the depository of Revelation, but he must teach God's Torah to the world. By accepting the Torah, Israel made peace between God and His world. "If the legend of the conquering Jew," Israel Zangwill writes, "means his emergence from 'that curious system of degrading customs and debasing laws' not merely not broken-

hearted, but able to pour forth streams of courageous vitality on every field of life and thought, 'a blessing to all the families of the earth,' then the legend would be true indeed."

The ultimate hope held out by the Rabbis is that one day even the heathen nations will accept the Torah. The prophet Isaiah, who proclaimed Israel the Chosen People, cries out to them in the words, "Open ye the gates, that the righteous nation that keepeth faithfulness may enter in." And the Rabbis commenting upon his words say, "It is not said that the Priests or the Levites or the Israelites may enter, but *Goi* (Gentile). Behold even one of other nations who fulfills (the laws of) the Torah is (as good) as the very high priest." Even the Shema prayer, "Hear, O Israel, etc.," not only contains a metaphysical statement (about the unity of God), but expresses a hope and belief—for everything connected with this verse has a certain dogmatic value—in the ultimate universal Kingdom of God. Alluding to the words of the prophet Zechariah (9:9), "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold they king cometh unto thee," the Rabbis hear God say to Israel: "Ye righteous of the world, the words of the Torah are important for me; ye were attached to the Torah, but did not hope for my kingdom. I take an oath that with regard to those who hope for my kingdom, I shall myself bear witness for their good." The prophet says,

"Unto Me every knee shall bow" (Isaiah 45:23), and the Rabbis add, "Though his goodness, loving kindness, and mercy are with Israel, his right hand is always stretched forward to receive all those who come into the world." In God's own time "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

d This Messianic hope was never quenched in Israel's heart. Israel was chosen to bless the world. At the Maccabean banquet given to Sir Herbert Samuel on his departure to Palestine as England's High Commissioner, he said, "When I was last in Egypt I saw on the monument of Menepthar what the King had caused to be written: 'Israel is wasted and his seed is brought to nothing.' That was written three thousand years ago; yet Israel is alive today in this Hall, for the ideal endures. And our ideal is not tribal, but universalistic. 'In thy seed shall all the nations of the earth be blessed.' So runs the prophecy; and in that spirit I set out for the Holy Land of Israel."

Thousands of years ago the Jews introduced into the world the idea of "the moral unity of mankind and of a world-peace." We still look forward to the coming of the

"One far-off divine event
To which the whole creation moves."

We re-echo the confident hope of Isaiah (Isaiah 2:2, 3, 4, 5), "And it shall come to

pass in the end of days, that the mountain of the Lord's house shall be established as the top of the mountains, and shall be exalted above the hills; and all the nations shall flow into it. And many people shall go and say: 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.' For out of Zion shall go forth the law, and the word of the Lord, from Jerusalem. And He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

This is the burden of the popular synagogue hymn written by an anonymous medieval Hebrew poet, who sings:

"With the coming of Thy Kingdom
The hills shall break into song,
And the islands laugh exultant
That they to God belong.

And all their congregations
So loud Thy praise shall sing,
That the uttermost peoples, hearing,
Shall hail Thee crowned King."

e Israel is God chosen, because in the centuries Israel was the God-choosing people. To love God "means, in effect, to choose or

elect," to love and to live His commandments. The flickering flame of the Kingdom of God "was tended throughout all the Diaspora" by the ancient prophets and Psalmists whose rhapsodies had become part of the liturgy of Israel and of humanity. With the prophet Malachi the Rabbis dreamed as we still dream of the coming day when, from the rising of the sun, even unto the going down of the same, God's name may be "great among the nations."

LIST OF ABBREVIATIONS

A. B.....Israel Abrahams, *By-Paths in Hebraic Booklands.*
A. D. P. A. ib. Annotated ed. of the Authorized Daily Prayer Book.
A. D. P.....The Authorized Daily Prayer Book, ed. Rev. S. Singer.
AR.....*Arakin.*
A. R. N.....*Aboth de Rabbi Nathan,* ed. S. Schechter, Vienna, 1887, quoted by folio.
A. Z.....*Abodah Zarah.*
Ber.....*Berakot.*
D.....*Deot.*
D. D.....I. H. Weiss, *Dor Dor ve-Dorshow,* Wilna, 1900.
Eb. H.....*Eben Haezer.*
Erub.....*Erubin.*
Fr.....Z. Frankel, *Darke ha-Mishuah,* ed. Nissenbaum, Warsaw, 1923.
Gi.....L. Ginzberg, *Legends of the Jews.*
Git.....*Gittin.*
Go.....Joseph I. Gorfinkle, *The Sayings of the Jewish Fathers,* New York, 1916.
Gol.....H. S. Goldstein, *Ethics of the Fathers,* New York, 1923.
G. J. R.....J. H. Greenstone, *The Jewish Religion,* Philadelphia, 1920.
H.....*Hilkot.*
H. B.....Halper and Bloomgarten (Yehoash), ed. *Pirke Aboth,* New York, 1921.
Hag.....*Hagigah.*
He.....H. Travers Herford, *Pirke Aboth,* New York, 1925.
Her. A.....J. H. Hertz, *Affirmations of Judaism,* London, 1927.
Ho. M.....*Hoshen Mishpat.*
J. E.....*Jewish Encyclopedia.*
Jud. F.....M. Friedlander, *The Jewish Reilgion.*
Jud. J.....Morris Joseph, *Judaism, as Creed and Life,* London, 1903.
Jud. M.....G. F. Moore, *Judaism,* Cambridge, 1927.

K. ..... Ch. N. Kobrin, *Masseket Aboth,* Warsaw, 1878.
Ken. Y. ..... I. Goldmann, *Keneseth Yisrael,* 1924.
Ket. ..... *Ketubot.*
Kid. ..... *Kiddushin.*
Ko. ..... K. Kohler, *Jewish Theology,* New York, 1918.
Koh. ..... A. Kohut, *The Ethics of the Fathers,* ed. by B. A. Elzas, New York, 1920.
Le. ..... M. Lehmann, *Spüche der Väter,* Frankfurt am Main, 1921.
Levi. ..... Jacob Levinson, *Mehkerei Aboth,* Chicago, 1915.
M. ..... Maimonides.
Mak. ..... *Makkot.*
Mas. A. ..... *Masseket Abot,* by R. Noah Chayim, of Kobrin, Warsaw, 1878.
Meg. ..... *Megillah.*
Mei. ..... W. A. Meisel, *Homilien zur Sprüche der Väter,* Stettin, 1855.
Mek. ..... *Mekilta.*
Men. ..... *Menahot.*
M. T. ..... *Midrash Tehillim,* ed. Buber, Wilna, 1891.
Mi. Sh. ..... Samuel de Ozeda, *Midrash Shemuel.*
Mi. Shab. ..... J. H. Karo, *Minhat Shabbat,* Wilna, 1905.
M. M. ..... Max. L. Margolis and Alexander Marx, *A History of the Jewish People.*
Ned. ..... *Nedarim.*
Oe. ..... W. O. E. Oesterley, *The Sayings of the Jewish Fathers.*
Oz. T. ..... *Ozar ha Tefilot,* Wilna, 1914.
Oz. Y. ..... *Ozar Yisrael,* ed. J. D. Eisenstein.
P. A. ..... *Pirke Aboth.*
P. A. C. ..... C. H. Kauvar, *Pirke Aboth Comments.*
Pes. ..... *Pesahim.*
R. H. ..... *Rosh ha-Shanah.*
R. O. ..... R. Obadyah.
Sanh. ..... *Sanhedrin.*

S. A. R. T. ..... S. Schechter, *Some Aspects of Rabbinic Theology,* New York, 1909.
S. St. 1, 2, 3, ib. ... *Studies in Judaism,* Series I, II, III.
Sef. M. ..... *Sefer Musar,* ed. W. Bacher, Berlin, 1910.
Shab. ..... *Shabbat.*
Sheb. ..... *Shebuot.*
Shek. ..... *Shekalim.*
Sot. ..... *Sotah.*
Su. ..... I. Suwalski, *Hayye ha-Yehudi,* Warsaw, 1898.
Suk. ..... *Sukkah.*
Ta. ..... Charles Taylor, *Sayings of the Jewish Fathers,* 2nd ed., Cambridge, England, 1897.
Taan. ..... *Taanit.*
Tan. ..... *Tanhuma,* ed. S. Buber, Wilna, 1885.
Tem. ..... *Temurah.*
Ter. ..... *Terumah.*
Ti. Yo. ..... Israel Lifshitz, *Tiferet Yisroel,* Warsaw, 1890
Tos. ..... *Tosafot.*
Tos. Y. ..... Yomtob Lippman Heller, *Tosafot Yom Tob,* Altona, 1840.
T. K. ..... *Torat Kohanim or Sifra,* ed. I. H. Weiss, Vienna, 1862.
T. T. ..... B. H. Epstein, *Torah Temimah,* Wilna, 1902.
We. ..... Naphthali Herz Wessley, *Yein Lebanon.*
Yeb. ..... *Yebamot.*
Yer. ..... *Yerushalmi* (Jerusalem Talmud).
Yor. D. ..... *Yoreh Deah.*

NOTES

PREFACE.

For a list of Editions of Pirke Aboth see Jud. M. I p. 157 ns. 1-4; Levi. pp. 164-6; Go. pp. 23-26; A. D. P. A. pp. 176ff; M. Mielziner, J. E. 1, 81 s. v. Abot.

1 ALL, p. 4.

For the Introductory *Mishnah* (the accepted body of traditional law) see Sanh. 90a, 105a; Yer. ibid. 27b; Cf. S. A. R. T. pp. 164 n. 4, 165 n. 1, quoting R. Nehemiah, who taught that "He who receives upon himself (even) a single law in faith is worthy that the Holy Spirit should rest upon him." Ibid 165 n. 2, 166 n. 1; Jud. M. I pp. 152 n. 2, 156-157 ns. 1 and 2; see also A. D. P. A. 176ff; Siddur Abodat Yisroel p. 271; Oz. Y. 8, 313 s. v. Pirke Aboth; D. D. pp. 222f.

2 ISRAEL, p. 4.

See T. T. n. 45 to Lam. 5:22, see also Is. 55:19; M. T. to Ps. 11:7; see also Ps. 146:8; Service of the Synagogue, New Year, p. 151; S. A. R. T. cc. 3 and 4, and pp. 85-6, 88-9, 97-106, 108-9, 114-115, 130-133, 168-169, 175, 191-5, 199-200, 223, 226, 230, 310-11, 327; Hamidrash ve Hama'aseh vol. 3, p. 182f; Jud. M. I pp. 22 n. 3, 228f, 383, 398, 435, 449; Jud. J. c. 10 and pp. 16, 72, 182, 185ff, 197-8, 234, 283, 426, 429, 432, 456, 484, 487, 504, 508, 510; G. J. R. pp. 263, 281; J. Jacobs, Jewish Contributions to Civilization pp. 84-9, 322-323.

3 WORLD TO COME, p. 5.

For the Jewish attitude to immortality see ns. 4 and 32; Oz. T. 217a; S. A. R. T. pp. 100 ep. n. 3, 165-6, 283, 307; Jud. M. I pp. 270f, 391 n. 2, 392-393; 2 pp. 94, 151, 275, 341, 375, 378 ns. 3-7, 379 ns. 1 and 2, 386-7 and n., 391-393.

4 THE LAND FOREVER, p. 5.

In every section of the Torah you may find a reference to immortality. Jud. M. I pp. 5, 68, 168, 183, 185, 448; II pp. 13, 93, 296 n. 3, 298, 380-6, and

notes, 393. The Jewish conception that all have a share in immortality is crystallized by this dictum of our Sages in Tosef. Sanh. 12: 2, Cp. Sanh. 105a; M. T. to Ps. 9:15; M. H. Melakim 8:11. See also Jud. J. pp. 86, 96, 143-9 and notes; G. J. R. pp. 256-62. See also T. T. to Deut. 3:16.

5 MOSES, p. 8.

For the Biblical account see Ex. c. 2 and throughout the Bible. For Moses in legend see Gi. vol. II pp. 243ff and vol. III; K. pp. 7-12; S. A. R. T. pp. 26, 29, 37, 53, 118, 124, 130, 134-5, 143, 172-4, 223, 237-8, 243, 283, 316; M. based his seventh Creed on Deut. 34:10.

6 RECEIVED, p. 8.

Mi. Sh. 14b ff. a. 1; Fr. p. 32.

7 TORAH, p. 8.

A. D. P. p. 184 and n; S. A. R. T. pp. 116 n. 1, 117 ns. 1 and 2, 118, 121, 125 n. 2, 126, 135, 136 ns. 1 and 2; S. St. I c. 9, pp. 233-251; Her. A. pp. 35f; M. M. Kaplan, A New Approach to the Problem of Judaism, p. 42; Go. p. 29 n. 4. See ns. 16, 21, 38, 97, 119, Su. pp. 113f.

8 SINAI, p. 8.

T. T. n. 3 to Deut. 9:10; M. Int. to Yad., Ibid H. Yesode ha T. 9:1; Ibid in H. Teshubah draws a distinction between *Epikoros* (skeptic, heretic) and *Kofer* (infidel); M. M. Kasher, Int. to T. *Shlemah*, p. 1, n. 3; for the Sinaitic Laws see Num. 6:5 and T. T. n. 41. Cyrus Adler quoted in Her. A. p. 130; ibid p. 177.

9 HANDED, p. 9.

T. T. to Deut. 31:21; O. H. 47:10; Jud. M. vol. 1, pp. 7 n. 5, 18-9, 20-22, 30-3, 57, 66, 71, 78, 81, 87, 97-8, 148, 202, 235, 245-7, 251, 263, 266, 269, 271-7, 397-8, and 526, vol. 2, pp. 5, 27, 68, 77, 83-4, 96-7, 103, 107, 140, 145-6, 148, 158-62, 181, 187, 239, 246, 269, 319, 381, 450, 462 and 481-9; J. J. Margolin, Tif. Maharshim, p. 8a.

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